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TATTVALOKA

(Journal of Vedanta)

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तमसो मा ज्योतिर्गमय

SRI ABHINAVA VIDYATHEERTHA EDUCATIONAL TRUST

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TATTVALOKA

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PRAYER

आनन्दलहरी

[The Soundarya Lahari contains a hundred verses. Of these, the first forty-one, consisting of the highly esoteric "Tattva" or inner meaning of Devi worship are called Ānanda Lahari. The remaining fifty-nine verses are mainly descriptive and are called Soundarya Lahari. All the hundred verses are also together known as Soundarya Lahari. In addition, the great Acharya has composed twenty verses in the same metre as the foregoing, and these are also called Ānanda Lahari.]

भवानि स्तोतुं त्वां प्रभवति चतुर्भिर्न वदनैः
प्रजानामीशानः त्रिपुरमथनः पञ्चभिरपि ।
न षड्भिः सेनानीः दशशतमुखैरप्यहिपतिः
तदाऽन्येषां केषां कथय कथमस्मिन्नवसरः ॥ १ ॥

O' Bhavani, to praise you (adequately) Brahma, Lord of created beings, with his four faces is unable; so also (Śiva) the destroyer of the three cities, with his five faces; nor Skanda the commander of the celestial forces with his six faces; neither the King of serpents (Sesha) with his thousand faces. That being so, tell me, what place is there for others ?

घृतक्षीरद्राक्षामधु मधुरिमा कैरपि पदैः
विशिष्यानाख्येयो भवति रसनामात्रविषयः ।
तथा ते सौन्दर्यं परमशिवदृष्ट्यात्रगोचरः
कथंकारं ब्रूमः सकलनिगमा गोचरगुणे ॥ २ ॥

The sweetness of ghee, milk, grapes, and honey cannot be described in particular words. They are just the subject of being tasted (enjoyed by the tongue only). So also, your beauty is subject to the enjoyment of Śiva's eyes only. O! thou whose qualities all the scriptures are unable to describe, how can we describe them ?

The tongue alone, amongst all the organs, is capable of distinguishing and enjoying taste. Even here, one can enjoy, but one cannot describe it in words. So also the Devi's beauty is subject to the enjoyment of Śiva's eyes only. Even here it has already been said in the first verse that Śiva also cannot describe it. What then are we to do? If we reach oneness with Śiva, we may also partake of that indescribable enjoyment.

मुखे ते ताम्बूलं नयनयुगले कज्जलकला
ललाटे काश्मीरं विलसति गले मौक्तिकलता ।
स्फुरत्काञ्ची शाटी पृथुकटितटे हाटकमयी
भजामि त्वां गौरीं नगपतिकिशोरीमविरतम् ॥ ३ ॥

In your mouth 'tambula',¹ in your eyes ornamental collyrium;² on your forehead 'kunkuma';³ around your neck a creeper of pearls; on your ample waist a golden saree encircled by an effulgent girdle; such a one O' daughter of the monarch of mountains, I worship you always.

विराजन्मन्दारद्रुमकुसुमहारस्तनतटी
नदद्वीणानादश्रवणविलसत्कुण्डलगुणा ।
नताङ्गी मातङ्गी रुचिरगतिभङ्गी भगवती
सती शंभोरम्भोरुहचटुलचक्षुर्विजयते ॥ ४ ॥

Her breast adorned with a garland of shining mandāra flowers; creating melody from the Veena; beauteous with dangling ear-pendants; her body inclined to (slightly) stoop; gracious in walk; daughter of the sage Matanga; possessed of every kind of prosperity; the great spouse (of Śiva) thus doth she shine.

In this verse the Divine Mother is described as 'Mātangi' the Deity presiding over music. In the Syāmalā Dandaka, Kalidasa extols her similarly as Mātanga kanyā'.

1. *Tambula* is a mixture of betel leaf, areca-nut and lime, with aromatic substances added. The Lalita Sahasranama says: ताम्बूल पूरितमुखी ।

2. *Collyrium* is a black eye-salve. It is both soothing and decorative and is applied along the eye-lids.

3. *Kumkuma* may mean either the red 'kumkum' which is made from the yellow ochre bulb or it may mean 'musk' from the musk-deer

नवीनार्कभ्राजन् मणिकनकभूषापरिकरैः
 वृताङ्गी सारङ्गीरुचिरनयनाङ्गी कृत शिवा ।
 तटिप्पीता पीताम्बरललितमञ्जीरसुभगा
 ममापर्णा पूर्णा निरवधिसुखैरस्तु सुमुखी ॥ ६ ॥

Her body adorned with many jewels made of gold and nine gems which are bright like the newly risen sun ; who has enslaved Śiva by her eyes which are lovely like those of the spotted deer ; yellow-bright like lightning ; wearing a golden garment ; beautified by beautiful anklets ; replete with endless bliss ; unbound by any duty ; may she be kind-faced unto me.

TOTAKACHARYA

Śaṁkara had a disciple by name Toṭakācārya. His original name was 'Giri'. He always did whatever was pleasing to his preceptor. He had great mercy towards all creation but spoke very sparingly. He arose from his sleep earlier than his Guru, got ready for him excellent tooth sticks for cleaning the teeth, water for his bath, clothes for wearing and comfortable seating material for his penance. He supplied dried towels to him for cleaning his body. He followed his master like a shadow. He never yawned in front of his master. He never spoke beyond limits and never stood with his back to the Guru. In fact, he was a personal attender to his master in addition to being a disciple. On one occasion when Toṭakācārya had gone to the river to wash his master's clothes, Śaṁkara waited for his arrival and delayed teaching the commentaries to his other students. The others did not like that the Ācārya should wait for the arrival of an unintelligent clod before beginning the lessons, and Padmapāda pointed to the wall so as to indicate " why should we wait for the dull-headed man who is unfit to learn the Sastras ? " Sri Śaṁkara was anxious to destroy his arrogance. He, therefore, internally blessed Giri that he should in a flash become well versed in all the Sastras.

Immediately after, Giri with the blessings of his great teacher, began to praise him in verses explaining the great truth of the Univesal Soul. Since the verses were composed by Giri in the Toṭaka metre, he came to be known as Toṭakācārya.

Deeksha or initiation by a Guru, according to tradition, is of three kinds. The first is called *Mānasadeeksha* (मानस दीक्षा) or initiation by the Guru thinking of the disciple, and showering his spiritual grace on him. This is the kind of initiation that was given to Totaka.

तस्य गर्वमपहर्तुमखर्वं स्वाश्रयेषु करुणातिशयाच्च ।

व्यादिदेश स चतुर्दशविद्याः सद्य एव मनसा गिरिनाम्ने ॥

Sri Śaṅkara who wanted to destroy this arrogance in him (Padmapāda) and who had immense mercy towards his disciples, internally blessed Giri that he should become well-versed in all the fourteen Śāstras.

It is compared to the action of the tortoise which lays its eggs on land but then goes into the water and is always thinking of the egg which it had left behind ; by which process of thought the egg is said to be nourished.

The second kind of Deeksha is called *Cākshushi* (चाक्षुषी) or initiation by the benign look of the Guru. This is likened to the action of the fish which is said to nourish its egg and progeny by constantly looking at them. Indeed, according to scholars, the word 'Meenakshi' is given to the Goddess not merely because her eyes are curved like those of the carp fish, but also because her eyes perform the same function that a fish does unto its progeny, viz, that of a benign look which nourishes the disciples.

The third method of initiation is by Sparsha (स्पर्श) of the Guru by placing his palm on the head of the disciple as explained in the following verse :

हस्ते न्यस्ते सति तव गुरो सांप्रतं मस्तके मे ।

ब्रह्मैवेदं सकलमभवत् नो जगन्नापि चाऽहम् ॥

When you placed your hands on my head, O Guru, immediately everything became Brahman. Myself and the world ceased to be.

Totaka was blessed by the Guru by the first method.

TOTAKASHTAKAM

भगवन्नुदधौ मृतिजन्मजले
सुखदुःखझषे पतितं व्यथितम् ।
कृपया शरणागतमुद्धर माम-
नुशाध्युपसन्नमनन्यगतिम् ॥

1. Oh Lord Śaṅkara ! the knower of the ocean of the nectar of all the Sastras, the treasure of the esoteric sense of all the great Upanishads, my great spiritual master, I adore your holy feet in my heart. Be my saviour.

विदिताखिल शास्त्रसुधाजलधे
महितोपनिषत्कथितार्थनिधे ।
हृदये कलये विमलं चरणं
भव शंकरदेशिक मे शरणम् ॥

2. Oh ocean of mercy ! Save me, whose heart is ever afflicted by the sea of the misery of birth and death. Make me the knower of the truth of all the philosophical lore. Oh my great spiritual master Śaṅkara ! Be my saviour.

करुणावरुणालय पालय मां
भवसागर दुःखविदूनहृदं ।
रचयाखिल दर्शन तत्त्वविदं
भव शंकरदेशिक मे शरणम् ॥

3. Oh my master Śaṅkara ! Whose intellect is alluring on account of the inquiry into the nature of the Self-knowledge. I consider that you are the knower of the distinction between the cosmic and the individual Self. Oh my master ! Be my saviour.

भवता जनता सुहिता भविता
निजबोधविचारणचारुमते ।
कलयेश्वरजीवविवेकविदं
भव शंकरदेशिक मे शरणम् ॥

4. Oh my master, a great curiosity is raised in my mind, that you are the very embodiment of Lord Śiva himself. Save me from the vast ocean of illusion. Oh my spiritual master ! Be my saviour.

भव एव भवानिति मे नितरां
समजायत चेतसि कौतुकिता ।
मम वारय मोहमहाजलधिं
भव शंकरदेशिक मे शरणम् ॥

5. Oh my master ! there will surely be the eagerness to see the same in all the religious deeds ordained by you in various ways. I am very poor. Protect me by all means. Oh my spiritual master ! Be my refuge.

सुकृतेऽधिकृते बहुधा भवतो
भविता समदर्शनलालसता ।
अतिदीनमिमं परिपालय मां
भव शंकरदेशिक मे शरणम् ॥

6. Effulgent beings move in this world in disguise having taken human forms to protect the world. Oh master ! You shine like the dazzling sun. Oh my great spiritual master, Be my saviour.

जगतीमवितुं कलिताकृतये
विचरन्ति महामहसच्छलतः ।
अहिमांशुरिवात्त विभासि पुरो
भव शंकरदेशिक मे शरणम् ॥

7. Oh bull among all the masters ! Oh bull-bannered ! No intelligent person can become your equal. Oh master ! Who is endearing to those who seek your refuge ! Oh my great spiritual master ! Be my saviour.

गुरुपुङ्गव पुङ्गवकेतन ते
समतामयतां न हि कोऽपि सुधीः ।
शरणागतवत्सल तत्त्वनिधे
भव शंकरदेशिक मे शरणम् ॥

8. Oh master ! I have not learnt any great art. Oh teacher ! I have not got any coin of gold. Quickly show your inborn compassion. Oh my great spiritual master ! Be my saviour.

विदिता न मया विशदैककला
न च किञ्चन काञ्चनमस्ति गुरो ।
द्रुतमेव विदेहि कृपां सहजां
भव शंकरदेशिक मे शरणम् ॥

One is not certain of the authenticity of these verses. They occur in the Anandagiri Sankara Vijaya which is a spurious document, a later concoction which is full of false statements and contradictions.* This itself makes it suspect. Besides, the verses are not of high quality, and appear to have been composed not under inspiration, but in a pedestrian manner, consisting of simple supplication. The other set of verses comprised in Sruti-Sara Samuddharana are of high quality and their philosophical content is sufficient to endow them with the distinction worthy of a disciple of Sankara whose flash of knowledge arose from the Manasa Diksha of the Guru.

**Dr. Burnell* "This seems to be quite a modern work written in the interests of the schismatic Mathas on the Coromandal coast which have renounced obedience to the Sringeri Matha where Sankaracharya's legitimate successor resides."

N. Venkataraman "Valueless and obviously a forgery."

Prof. Wilson "Either Anandagiri is an unblushing liar or the book is not his own."

TOTAKA'S PHILOSOPHICAL WORK

By

Prof. S. K. Ramachandra Rao

Toṭaka is reputed to have been one of the immediate disciples of Śaṅkara. While the other disciples like Sureśvara and Padmapāda are celebrated for their mature philosophical treatises (*Naiṣkarmya-siddhi* and *Vārttikas* by the former and *Pañcapādikā* by the latter), Toṭaka is popularly credited with nothing more than a collection of eight eulogistic verses in the *toṭaka*-metre. A dispassionate examination of these verses would betray the rather inferior quality of the composition ; the work hardly does justice to a disciple who was fortunate enough to have Śaṅkara himself for his teacher.

However, it is not generally known that there is a longer work which is also a mature philosophical treatise ascribed to Toṭaka, *Śruti-sāra-samuddharaṇa*. It is unfortunate that this fine work has been ignored in the traditional Advaita studies. Perhaps the intellectual atmosphere created by the works of Sureśvara and Padmapāda emphasized polemical discussions, and a work that was in the nature of a general formulation (as Toṭaka's was) did not find favour with scholars and students. Further, this work has a distinct literary flourish, despite the contents being philosophical, and is an exercise in a rare and difficult metre. It is natural, therefore, that the philosophically inclined scholars tended to disregard this work as of secondary significance.

Toṭaka is a term in prosody ; it signifies a metre of four lines each line having twelve syllables (द्वादशाक्षरपादच्छन्दः, *Chando-mañjari*). Its prescriptive formulation is :

वद तोटकमब्धिसकारयुतम् ॥ (सोन्तगुरुः)

and it assumes the following form :

112, 112, 112, 112

(where the final 2 symbolises a long syllable, and the preceding bars short syllables). The metre pleasantly trots with brisk and

brief steps, periodically interrupted by musical pauses. It is difficult to handle, unless the poet is familiar with words which are short and soft ; and the metre lends itself better for themes which are romantic. It is doubtless a bold bid to employ this metre for a major philosophical work (excepting for the invocatory verse in the beginning and the last two verses). And the author has been singularly successful.

It may be due to this achievement that he came to be known as *Toṭaka*. His personal name has been forgotten, although there is a guess that it was Giri. Tradition speaks of him as a dull-witted youngster, who was engaged as a personal attendant to the great teacher, and the story narrated is that when other disciples ridiculed his incompetence Śaṅkara bestowed on him the intuitive faculty to enter into the very heart of his teaching. The work in *toṭaka* metre is presumed to be the fruit of this sudden flash of understanding. And we find in the work, towards the end, a glorification of the role of the teacher in accomplishing the student's emancipation (vv. 170-177).

The work, known as *Śruti-sāra-samuddharaṇa* (Exposition of the Essence of Scripture) consists of one hundred and seventy-nine verses purporting to summarize the essential teachings of the Upanishads. They are not grouped into sections or chapters, for the structure of the poem is fluid and free-flowing. The title occurs in verse 175, where the author justifies the method of dialogue between a student and his teacher that has been adopted here :

गुरुशिष्यकथाश्रवणेन मया
श्रुतिवच्छ्रुतिसारसमुद्धरणम् ।
कृतमित्थमवैति य एतदसौ
न पतत्युदधौ मृतिजन्मजले ॥

The penultimate verse makes a fervent reference to his own teacher, (without, however, naming him) who is described as a great ascetic, an emancipated soul and a brilliant preceptor, surrounded by a host of excellent disciples.

The first and the last verses glorify Viṣṇu as the Cosmic Spirit, suggesting that the author was Vaishnava in persuasion, even as Sureśvara and Padmāpada were. The first verse includes an adoration of Vyāsa, who is regarded as an incarnation of

Vishṇu. The work opens with a disciple who has achieved preliminary dispassion concerning worldly life going to a competent teacher and begging of him the instruction that would liberate. The teacher begins the instruction with a plea to abandon the lust for sensual enjoyment and to eschew the mistaken conviction that body is the self. The Self abides as a mere witness in the 'heart' and is different from the five-fold sheathes that our body is composed of—

विसृजान्नमयादिषु पञ्चसु ना-

महमस्मि ममेति मतिं सततम् ।

दृशिरूपमनन्तमृतं विगुणं

हृदयस्थमवेहि सदाहमिति ॥ (v. 6)

The work proceeds to underline the fundamental distinction that obtains between the Self and the projected world that is essentially illusory. There is also a polemic element inasmuch as the views of Naiyāyikas and the Buddhists are referred to and rejected (as for instance in verses 12 and 25). But generally the tenor is the positive employment of reason, only to reinforce the statements of Scripture. The author freely cites from Upanishads, and his eagerness is to establish their relevance to the task of realization. He argues that the entire corpus of Upanishads must be utilized to dispel the illusion about the ego and about the appropriation of body (verses 104-5).

While Scripture is the main guide for us in this task, the role of reason and reflection cannot be belittled. The author insists that one must be alert and using many a reason reflect on what is ultimately good for oneself—

इति चिन्त्यमिदं मनसानलसैरुपपत्तिभिरात्महितं.... । (v. 21)

And what is ultimately good is the unfailing discrimination between pure self and bodily existence. This is the main theme of the entire work. This discrimination is not possible without the aid of a competent teacher. The author cites the example of Rāma himself, who was in fact an incarnation of Vishṇu (v. 85). When he appeared on earth in human form in order to kill Rāvaṇa, he fell into the mistaken notion that he was the son of Daśaratha and appropriated the body that was actually illusory. Later when the purpose of the incarnation was over, the gods had to remind him of his true nature. Likewise, the

Scripture through a teacher reminds us that we are in our nature only pure Self. One should abandon the bodily involvement like the snake forsaking its worn-out skin (v. 61).

This is without doubt a brilliant piece of philosophical writing. The metaphysics of Advaita has been handled in a lucid manner, providing numerous and apt illustrations taken from the world of common experience. There are arguments, but they do not smack of pedantry. There are citations, but they are unobtrusive. The poem can indeed serve as an excellent introduction to Advaita Vedānta.

There is a commentary on this work, known as *Tattva-dīpikā* (alternately *Toṭaka-śloka-dīpikā*), by some Sacchidānandayogi, who describes himself in the colophon as a disciple of Pūjyapāda-yogīndra. Nothing more about him or his time is known. The commentator is well-versed in all aspects of Advaita Vedānta, and he writes in a lucid style. The explanations mostly are brief and pertinent. There are, however, occasions when he meanders, and sometimes pedantically. For instance, his interpretation of त्रैलोक्यनाथहरिमीड्यं in the very first verse is rather strained and fanciful. But the usefulness of the commentary cannot be denied.

The text along with the commentary was printed in folio form (55 folios) by the Jagadīśvara Press of Bombay around 1889 (Vikrama saṁvat 1944). The Editor, Acyutānanda-giri, claims that the matter was being printed for the first time :

इदृशस्यापि ग्रन्थस्य नाद्यपर्यन्तं मुद्रणं जातमिति मत्वा विद्वद्वर्याः
श्रीमत्परमहंसपरिव्राजकाचार्यस्वामिश्री अच्युतानन्दगिरिनामधेयाः स्वय-
मेवेमं सटीकं संशोध्य मुंब्रापुर्यां जगदीशमुद्रालये मुद्रापितवन्त इति
सर्वमनवद्यम् ॥

However, this edition contains many errors in printing and presents difficulty in reading because the printer has retained the palm-leaf mode of words running into lines altogether unbroken. But the book does not appear to have seen another print till now; and copies of the original edition have become all too scarce. There is need, therefore, to print this book after careful editing and with the necessary critical apparatus.

As others see us

The problems of thought and being of mind and matter and soul apart from both, of the origin of evil, of the summum bonum of life, of necessity and free will, and of the relations of the creator to the creature, and the intellectual problems, such as the compatibility of evil with the goodness and misery in this life, are endlessly discussed. Brahmin Philosophy exhausted the possible solutions of these difficulties and of most of the other great problems which have since perplexed Greeks, Romans, Mediaeval Schoolmen and modern men of science.

—Sir W. Hunter

* * * * *

In a metaphysical point of view we find among the Hindus all the fundamental ideas of those vast Systems which, regarded merely as the offspring of phantasy, nevertheless inspire admiration on account of the boldness of flight and of the faculty of human mind to elevate itself to such remote ethereal regions. We find among them all the principles of Pantheism, Spinozism and Hegelianism, of God as being one with the universe; of the eternal spirit descended on earth in the whole spiritual life of mankind; of the return of the emanative sparks after death to their divine origin; of the uninterrupted alternation between life and death, which is nothing else but a transition between different modes of existence. All this we find again among the philosophers of the Hindus exhibited as clearly as by our modern philosophers more than three thousand years since.

—Count Bjornstjerna

* * * * *

“Justly it is called Sanskrit, i.e., perfect, finished. In its structure and grammar, it closely resembles the Greek, but is infinitely more regular and therefore more simple, though not rich. It combines the artistic fullness indicative of Greek development, the brevity and nice accuracy of Latin; whilst having a near affinity to the Persian and German roots, it is distinguished by expression as enthusiastic and forcible as theirs
,,
.... ..

“Judged by an organic standard of the principal elements of language, the Sanskrit excels in grammatical structure, and is, indeed, the most perfectly-developed of all idioms, not excepting Greek and Latin”.

—Schlegel

SRI DAKSHINAMURTHI STOTRAM

A Study based on the Commentaries Manasollasa and Tattvasudha

D. S. Subbaramaiya

Contd. from the previous issue]

The manner of the Upāsanā is according to Tattvasudhā on stanza-9, as has been pointed out already—

‘ सकलव्यापी अष्टमूर्त्यात्मकः सदाशिवोऽस्मि ’

The Panchadasi (9-78) points out—

यावच्चिन्त्यस्वरूपत्वाभिमानः स्वस्य जायते ।

तावद्विचिन्त्य पश्चाच्च तथैवामृतिं धारयेत् ॥

(Till the sense of identity of the object of contemplation gets deeply ingrained in himself, he must contemplate and thereafter retain it with the same intensity till death.)

This would culminate, according to तत्क्रतुन्याय (The maxim,— ‘ what he thinks he becomes ’) in securing for the Sādhaka the Sāyujya of the Upāśya i.e., the Lord and eventually enlightenment by His Grace. The Mānasollāsa sloka (IX, 1) says—

कथमेवं विधा माया निवर्तेतेति पृच्छतः ।

ईश्वरोपासनारूपः तदुपायः प्रकीर्त्यते ॥

(‘How can Maya of this sort cease?’—To him who thus asks devout contemplation on Iswara is taught as the means to that end.)

The Upāya that is the modus operandi pertaining to the upāsana of Sadasiva is described in detail in the Mānasollāsa by utilising the thirty-six Tattvas of the Saivagamas which are mentioned in the second Ullāsa with the concluding line — ‘ षट्त्रिंशत्तत्त्वमित्युक्तं शैवागमविशारदैः ’ (मा. II-43) much in the same way as the Mandukyopaniṣad uses the Vyakaranasastraprakriyā of tādātmya-sambandha between sabda and artha for effecting yugapat pravi-lāpana. The mention of the dhyāna involving the thirty-six Tattvās is seen in the vaidikasampradāya as for example, in the Mahanyāsaprayoga in the sloka—

व्यक्ताव्यक्तगुणैतरं सुविमलं षट्त्रिंशत्तत्त्वात्मकम् ।

तस्मादुत्तरतत्त्वमक्षरमिति ध्येयं सदा योगिभिः ।

वन्दे तामसवर्जितं त्रिणयनं सूक्ष्मातिसूक्ष्मात्परम् ।
शान्तं पञ्चममीश्वरस्य वदनं खव्यापि तेजोमयम् ॥

(The essence of the thirty-six principles which transcends them which is beyond the manifest Jagat as also its cause the unmanifest, the Maya and thus absolutely taintless, the imperishable, is to be meditated upon (as the very Self) always by the Yogins; I bow to (i.e., dissolve myself in Him by erasing the ego) this fifth face of the three eyed Lord, Iswara, which is beyond ignorance subtler than the subtlest, the Serene, the Effulgence enveloping the sky.)

immediately after the Mantra (Ma.Na.U. 21-1)

ईशानस्सर्वविद्यानां ईश्वरस्सर्वभूतानाम् ।
ब्रह्माधिपतिर्ब्रह्मणोधिपतिर्ब्रह्माशिवोमेऽस्तुसदाशिवोम् ॥

(May the Supreme who is the inspirer of all knowledge, the controller of all created beings, the preserver of the Vedas and the one Overlord of Hiranyagarbha be benign to me. I am the Sadasiva described thus and denoted by Pranava.)

wherein Sadāsivom means “स एव सदाशिव ओमहं भवामि” according to the Sāyaṇabhāshya.

Just as in the Māndukya, Viswa for example, is to be thought of as non-different from Virāt and so on, the rationale being given by the Sruti (Su. Ra. U. 3-12) “कार्योपाधिरयं जीवः कारणोपाधिरीश्वरः”, (With the effect as the limiting adjunct, He is jeeva and with the cause as the limiting adjunct, He is Iswara), the मानसोल्लास points out that the aggregate of thirty-six principles, Tattvas is present everywhere in the Brahmānda, Virāt which may be construed as the body of Maheswara as also the Pindānda the body of each individual—

विराट्शरीरे ब्रह्माण्डे प्राणिनामपिविग्रहे ।
षट्त्रिंशत्तत्त्वसङ्घातः सर्वत्राप्यनुवर्तते ॥ (मा IX-4)

The two are one, as cause and effect, the one being evolved out of the other. The devotee should regard every principle in the individual or the microcosmic body (vyashti, adhyātma) as one with the corresponding principle in the macrocosm (samashiti, adhidaiva). He should also regard the Purusha embedded in the former as one with Him, as embedded in the latter. The details of the sampādanakrama of how to see the Ashtamurthyswaroopa involving the thirty-six Tattvas in the microcosm are given in the

Mānasollāsa slokas (IX, 5-19) concluding with the line — ‘साक्षी-
पुरुषइत्येवं मूर्त्यष्टकमिदंवपुः’ । That the use of the Bhedābhedaprakriyā
in connection with the Upāsana is sanctioned by Sruti, Geetā
and the Sutra is pointed out in the Bhāshya on the Sutra (2-1-
6-14) ‘तदनन्यत्वं आरम्भणशब्दादिभ्यः’ which concludes by saying—

“सूत्रकारोऽपि परमार्थाभिप्रायेण ‘तदनन्यत्वं’ इत्याह । व्यवहाराभिप्रायेण
‘स्याल्लोकवत्’ इति महासमुद्रस्थानीयतां ब्रह्मणः कथयति । अप्रत्या-
ख्यायैव कार्यप्रपञ्चं परिणामप्रक्रियां च आश्रयति सगुणेषूपपासनेषु
उपयोक्ष्यत इति ”

(The Sutrakara also asserts the non-difference of the effect from
the cause (i.e., the Vivartavāda) from the standpoint of Absolute
Reality; while, in the preceding Sutra, he compares Brahman to
the ocean, from the standpoint of parlance, wherein without or yet
refuting the world of effects, since the Parināmaprakriyā would be
of use in the devout meditations on Sagunabrahman.)

Thus this is only a procedure, a way, the aim being to
attain this vyāvahārikaswaroopa of the mukta only to transcend
it. The Mānasollasa says—

समनस्कमिदंयोगी सेवमानउपासनम् ।

अष्टाङ्गयोगयुक्तस्सन् अमनस्कं स गच्छति ॥ (IX-20)

(Practising the Samanaskayoga, (this devotion with Manas) a
Yogin, adept in the eight-stepped yoga rises to be Amanaska (Iswara)
He who has no Manas.)

The commentary on it points out—

एवमष्टमूर्तिस्वरूपं देह एव सम्पाद्य ध्यायतः फलमाह । समनस्कमिति ।
स योगी अष्टाङ्गयोगयुक्तस्सन् अमनस्कं अलिङ्गं ईश्वरं गच्छति,
तत्पदमाप्नोति इत्यर्थः ।

The Asthāngayōga which trains the will and renders the devotee
fit to put in his effort easily in the Upāsana mentioned and
remain steadfast in it, is kindly described in the Mānasollāsa
slokas (IX, 21-30) which concludes—

चित्ते निश्चलतां याते प्राणो भवति निश्चलः ।

चित्तस्य निश्चलत्वाय योगं सध्यानमभ्यसेत् ॥

The signs such as the control over the five elements and the
siddhihi etc., are also described in the slokas (IX, 33-40) is indi-
cative of the progress in the path leading up to the various ways

in which the bimbaroopa i.e., the Parameswarachaitanya appears. The manifestation of Iswara, the vāchya of the Pranava is then mentioned (IX, 41-45) aligning this upāsanā in its essence with the one given in the Māndukyopanishad (12)

“ अमात्रश्चतुर्थोऽव्यवहार्यः प्रपञ्चोपशमः शिवोऽद्वैतः, एवमोङ्कारआत्मैव,
संविशत्यात्मनात्मानं य एवं वेद य एवं वेद ” ।

(That which has no parts (Soundless) incomprehensible (by the aid of the senses) the cessation of all phenomena, all bliss and non-dual AUM, is the fourth and verily the same as the Atman. He who knows this merges his self in the Self.)

The entire practice, it may be mentioned again, must be taken up under the direct control of the Guru whose grace alone ensures the protective care and safety, that is vitally necessary throughout—

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।

तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ (Gita 9-20)

(Those men, who, meditating on Me as non-separate, worship Me all round—to them who are ever devout I secure gain and safety.) may be remembered in this connection. The Mānasōllāsa gives—

गुरुप्रसादाल्लभते योगमष्टाङ्गलक्षणम् ।

शिवप्रसादाल्लभते योगसिद्धिं च शाश्वतीम् ॥ (IX-46)

(By Guru's grace, the disciple attains the eight-stepped yoga ; by Siva's grace, he attains perfection in Yoga which is eternal.)

Yogasiddhi here means Ātmatattvāvirbhāva as pointed out by the commentary—

इदानीं—

‘ यस्य देवे पराभक्तिर्यथादेवे तथा गुरौ ।

तस्यैते(ऽ)कथिताह्वर्याः प्रकाशन्ते महात्मनः ’ ॥

इति श्रुतिमाश्रित्य गुरुदेवतोपासनाधीना सर्वसिद्धिरिति तत्कर्तव्यतां सूचयन्नाह—
गुरुप्रसादादिति ।

Bhagavan's assurance in the Geetā (X, 10, 11) that being Himself the Sphuranaswaroopa the Guru, He gives in His Grace Buddhiyoga and destroys the ignorance—‘ददामि बुद्धियोगम्, आत्मभावस्थः ज्ञानदीपेन भास्वता, अज्ञानजम् तमः नाशयामि’ quoted already may be recalled

in this connection. That the Pranavōpalakṣhitaparabrahma-swaroopa is verily the Guru Dakshināmurtiswaroopa with which identification is sought to be realised is brought out emphatically with love, devotion and gratitude in the 47th sloka of the 9th उल्लास—

सच्चिदानन्दरूपाय बिन्दुनादान्तरात्मने ।

आदिमध्यान्तशून्याय गुरुणां गुरवे नमः ॥

(Obeisance to Him, the Guru of the Gurus who is Being, Consciousness and Bliss ; who dwells in Bindu and Nada ; who has no beginning, middle or end.)

All this is secured in the hymn by the refrain—“तस्मै श्रीगुरुमूर्तये नम इदम् श्रीदक्षिणामूर्तये” । Again, what is proclaimed as revealing the realisation of the “Siddha” is to be taken up by the Sādhakas and used for purposes of recitation and communication to others. This is brought out in the hymn by the phrase ‘Tēnāsyā Samkirtanāt’ in the last stanza. Much in the same way as Swādhyāyābhyāsa, Pārāyana of this hymn the Dakshināmurthi-stotra results in Adrishtaphalas in addition to being Vāngmaya-tapas. It produces Chittasuddhi, generates and ensures the necessary emotion for the sustenance as Tatparatā, the supreme devotion, Parābhakti which is the Abhēdabhāvanā, culminating in the attainment of Sarvātmatva, thus in itself becoming eventually the expression of realisation. The Geetā (18—68, 69, 70, 71) says—

य इदं परमं गुह्यं मद्भक्तेष्वभिधास्यति ।

भक्तिं मयि परां कृत्वामामेवैष्यत्यसंशयः ॥

न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृत्तमः ।

भविता न च मे तस्मादन्यः प्रियतरो भुवि ॥

अध्येष्यते च य इमं धर्म्यं संवादमावयोः ।

ज्ञानयज्ञेन तेनाहमिष्टः स्यामिति मे मतिः ॥

श्रद्धावाननसूयश्च शृणुयादपि यो नरः ।

सोऽपि मुक्तः शुभाँल्लोकान् प्राप्नुयात्पुण्यकर्मणाम् ॥

(He, who, with supreme devotion to Me teaches this profound Secret to My devotees shall, doubtless come to Me alone.)

(Nor is there any among men who does dearer service to Me than he ; nor shall there be another on earth dearer to Me than he.)

(And he who will study this sacred dialogue of ours, by him I shall have been worshiped by Jnanayajna, I deem.)

(And also the person who hears, full of faith and without disdain, even he, liberated (from evil), shall attain the auspicious regions of the righteous.)

In a similar manner, eulogising the hymn by refering to the incidental benefits inclusive of the Animādisiddhayaha in the slokas X, 8-19 and 22, the Mānasōllāsa says—

पुत्रपौत्रगृहक्षेत्र धनधान्यसमृद्धयः ।
 अर्वाचीनाश्च सिद्ध्यन्ति स्वर्गपातालभूमिषु ॥
 पाके प्रवर्तमानस्य शीतादिपरिहारवत् ।
 प्रासङ्गिकाश्च सिद्ध्यन्ति स्तोत्रेणानेनसर्वदा ॥
 स्तोत्रमेतत्पठेद्धीमान् सर्वात्मत्वं च भावयेत् ।
 अर्वाचीने स्पृहां मुक्त्वा फले स्वर्गादिसम्भवे ॥
 स्वर्गादिराज्यं साम्राज्यं मनुते न हि पण्डितः ।
 तदेव तस्य साम्राज्यं यत्तु स्वाराज्यमात्मनि ॥

(X, 2, 3, 19, 21)

(Sons, grandsons, houses, lands, money, gain all in plenty—these lower ends, too, accrue in Svarga, in Pathala, and on the earth.)

(As cold is warded off from him who is engaged in cooking, so by this hymn all incidental gains will accrue to him invariably.)

(The wise man, should recite this hymn and contemplate on the idea that he is the Self in all, abandoning all yearning for the lesser fruits arising from Svarga and so on.)

(No wise man, indeed, ever looks upon the kingdom of Svarga as a great empire. That alone is his empire, namely, the identity of his Self with the Supreme Being.)

So it is that the hymn revels in the refrain—‘तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये’

The Vichārātmakasāadhanā that is prescribed and brought-out by the hymn may now be considered. The disciple has to search for the truth and realize it—“सोऽन्वेष्टव्यः स विजिज्ञासितव्यः” says the Sruti (Ch. U. 8-7-1). Bhāshya on it—

अन्वेष्टव्यः शास्त्राचार्योपदेशैर्ज्ञातव्यः । स विशेषेणज्ञातुमेष्टव्यो विजिज्ञा-
 सितव्यः । स्वसंवेद्यताम् आपादयितव्यः ।

((He) must be searched, i.e., one should get to know Him through the instruction of the Acharya and the Sruti, one should desire to know Him specifically. He must be realised as oneself.)

As already mentioned, the Upāyas namely, Sravana, Manana, and Nididhyāsana remove the Dōshas such as Pramāṇagathā-sambhāvanā, Prameyagathāsambhāvanā and Vipareetabhāvanā. The disciple who is acquainted with the Vēdānta as also the other systems relating to God, the soul and the world is keen on securing correct and settled convictions, which enable him to develop the proper insight culminating in Ātmasākshātkāra; as the Panchadasi (12-57) points out, 'अन्तर्वस्तुदृष्टिर्विचारणा'. In the spirit of the Sruthisampradāya as seen, for example in the भृगुवरुण-संवाद (Thai. U-3), श्वेतकेतुउद्दालकसंवाद (Ch. U-6), the Kenōpanishat, etc., the exposition that is the hymn should be deemed to be in the form of the answer to the questions confronting the disciple who lays them before the Guru, whom he has approached in the prescribed manner. The Mānasōllāsa in the spirit of a Vārtika makes explicit these questions —

अस्ति प्रकाशत इति व्यवहारः प्रवर्तते ।

तच्चास्तित्वं प्रकाशत्वं कस्मिन्नर्थे प्रतिष्ठितम् ॥ (I, 4)

किं तेषु तेषु वाऽर्थेषु किं वा सर्वात्मनीश्वरे ।

ईश्वरत्वं च जीवत्वं सर्वात्मत्वं च कीदृशम् ॥ (I, 5)

जानीयात् तत्कथं जीवः किं तज्ज्ञानस्य साधनम् ।

ज्ञानात्तस्य फलं किं स्यात् एकत्वं च कथं भवेत् ॥ (I, 6)

सर्वज्ञस्सर्वकर्ता च कथमात्मा भविष्यति ।

शिष्यं प्रतीत्यं पृच्छन्तं वक्तुमारभते गुरुः ॥ (I, 7)

(Things are spoken of as 'existing' and 'appearing'; wherein does this 'existence' abide as also the 'light' by which they appear?)

(Is it in the things themselves severally, or in Isvara, the very Self of all? What are Isvarathva and Jeevathva and what is meant by Sarvathmathva (universal-selfhood)?)

(How is jeeva to understand it? What is the means to that knowledge? What is it that is gained by this knowledge? How are they the same?)

(How can Athman, the Self, be the All-knower and All-doer? To the disciple thus asking, the Guru proceeds to answer.)

In order to clear the mist of Avidyā on the part of the disciple from which arise the doubts and uncertainties and to remove the mystery involved, the venerable Master starts His teaching by pointing out the factual situation. Indeed, being aware of the fact that all questions and doubts and concomitant mental afflictions stand dispelled only on the dawn of the realisation of one's own true nature, i.e., sarvātmatva, the Guru who is the very embodiment of this unsublatable factual experience, seeks to confer on the disciple His own swaroopa by the process of vichāra “स्वात्मानं प्रकटीकरोति” until it is rendered absolutely clear—“सर्वात्मत्वमिति स्फुटीकृतमिदं यस्मादमुष्मिस्तवे” । The Sruti (Mu.U. 2-18)

भिद्यते हृदयग्रन्थिः छिद्यन्ते सर्वसंशयाः ।

क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे ॥

and the Bhāshya thereon—

“ छिद्यन्ते = सर्वज्ञेयविषयाः संशयाः लौकिकानां आमरणात् गङ्गास्रोतोवत् प्रवृत्ताः विच्छेदमायाति तस्मिन् सर्वज्ञे असंसारिणि परावरे साक्षादहमस्मीति दृष्टे ” ।

(When He, that is both the higher and the lower is seen, the knot of the heart is untied, all doubts are resolved and all his Karma ceases.)

(Doubts regarding all knowable things, being (continuous) like the stream of the Ganga, which perplex worldly men up to their death, are all resolved..... When He the Omniscient both the higher and the lower, not subject to Samsara is seen directly as ‘I am He’.)

make it clear that the only method of answering questions that are raised is that by which the disciple is led to the experience which clearly invalidates any question whatsoever. This state of experience is referred to in the line—

“ यस्साक्षात्कुरुते प्रबोधसमये स्वात्मानमेवाद्वयम् ”

Towards this consummation the Master leads the disciple by first taking into consideration the universe, vishvam that is experienced. This is because, in the nature of things the first attention of every investigator falls towards the objective side of his experience.

(to be continued)

SAYINGS OF THE SADGURU

I

(1) When appealed for advising a certain adamant and incorrigible person about Dharma, His Holiness Mahasannidhanam told the following story :

There were a few birds on a tree protecting their young ones in a nest. A monkey sitting on a branch underneath was causing nuisance to these birds. In an effort to prevent any mishap the birds thought of an idea to send away the monkey. One of them said, "Lo ! The God Almighty has given me only a beak for feeding myself whereas you are so fortunate that He has created you with two useful hands and swift legs. He has also given you a big mouth with many teeth which you can put to great use. Whereas, I find it hard to help myself making this nest. You can be helpful to others in doing some useful work. So why don't you build a better shelter for yourself somewhere?" It was raining at that time. Hearing these words of the parrot the monkey said "Sure I have been fortunate to possess these useful limbs as you have said. I would also like to make use of them soon. But let the rain stop, I will do something."

The parrot, happy at the reply, waited expectantly for the rain to stop. No sooner did the rain stop than the monkey suddenly jumped at the nest and drove the parrot and its young ones away and also destroyed the nest totally. Not satisfied, the monkey with a sarcastic smile told the parrot how he had used the limbs given by God !

(2) On one occasion, speaking about the egoism of even the so called great persons, His Holiness Sri Sri Mahasannidhanam narrated the following short story :

There was once a saint who was preaching about God Almighty as formless, nameless, etc. Some people who were performing idol worship were told by him to give up their practice and concentrate on the formless supreme. Thus many followers were attracted to this saint's preaching. Years went by and one day this saint died. To mark their respect to such a great Guru, they got a statue made and started worshipping their

Guru's statue by performing pooja. After some time one of the sishyas told these persons how foolish they were to worship the statue of their Guru (idol worship) whereas they were taught by him about the formless supreme ! At this the other saint was supposed to have felt offended and appeared before this new saint and said, "I asked them not to worship God in a limited form, not me !"

II

WHO ARE "GOOD PERSONS" ?

We often hear the words "Good men" "Pure souls" and the like. Who are they ? What is their nature ?

It may be said that those who do only acts of a meritorious nature and indulge in nothing sinful are "Satpurushas" or good men. It is easy to accumulate sin through what we hear, what we see, and what we speak. But it is not quite so easy to earn Punya or merit. Sinfulness naturally arises due to our concern with other people most of the time and because during such times, the opportunity to think of God is lost, we do not accumulate merit either. Intellectual eminence is of little use in life unless it is combined with the control of one's senses.

Man is propelled by his baser nature to acquire the things which are proscribed by the scriptures. In the process he accumulates demerit and he gets spoiled ; but he thinks that it is the world which is spoiled. The first remedy against this state of affairs is to control the senses that go outward all the time. Even such conquest of the senses is often temporary. They transgress his discipline almost without his knowledge as it were. For the common man while complete sensory control may be difficult, it is certainly possible to restrain their velocity and power frequently.

In the olden days, the disciple behaved with respect and devotion towards his Guru or preceptor. At the present time, teacher and student treat each other as friends and the respect due to the Guru is lacking. It is difficult to absorb knowledge unless one respects the teacher thereof. The same holds good in our behaviour towards elders.

Many subjects are taught in the colleges but all the students do not read all the subjects. There are prescribed special courses for taking particular degrees. In the same way, although there are innumerable Dharmas prescribed, it is necessary for a person to follow only some of them.

From the time of the conception of the child, 40 ceremonies have been prescribed by the Shastras and together with 8 personal qualities, they make a total of 48. The qualities prescribed for the self are subtle and relate to one's subtle being (Sukshma Sareera). They constitute the real ingredients of one's welfare and greatness.

In the duties prescribed for a householder, the five Maha Yagnas are very important. Do not think that in these days when the performance of even one Yaga is very difficult, these five Yagnas cannot be practised. On the contrary, they are very easy to practise. Yagna means nothing more than the worship of God. They have been prescribed to annihilate the effects of the sins which we unknowingly commit every day. For instance, when we kindle the oven in the kitchen with fire-wood, the insects in the wood get burnt; also when we grind grain and churn and cut vegetables, and clean the house and do other similar household work. We generally collect water in large vessels. Many insects die in the process.

As a purification for these unconscious acts, the scriptures have prescribed five Yagnas or sacrifices. These are as follows :

1. BRAHMA YAGNA

Even at the time of birth, we are indebted to the Rishis or sages. They have helped us by compiling several Sastras for our benefit. But all of us do not read them and teach them to others. This Yagna is to ward off the sin caused thereby.

2. PITRU YAGNA

We should satisfy the parents who have passed beyond by Tarpana i.e., offering of water mixed with sesamum to the accompaniment of appropriate Mantras. Since the parents have given us this body and our mental equipment we have necessarily to render this service unto them as long as we live.

3. DEVA YAGNA

This consists of various offerings in the sacrificial fire (Homa) to the Gods. It is said the Agni (the sacrificial fire) is the face of the Devas. Hence what is rendered unto the Devas has to be given through the Agni.

4. BHUTA YAGNA

Only those who perform “Vaisva Deva” every day really know the importance of “Bhuta Bali”. It is said that it is very lowly to cook only for one’s self and eat all of it. For what is given unto us should be shared.

5. MANUSHYA YAGNA

This is the principle of hospitality. In the olden days it was customary to come out before having one’s meal and find out if there were any hungry strangers waiting. This salutary custom has disappeared, although it lingers in a few villages in a small way. Our Sastras enjoin that even if you stint yourself, you should feed those who work for you.

These five yagnas are enjoined on every house-holder. How many practise these, if not daily, at least on selected days? We should be in contact with good men who will, by example and precept, guide us into doing good.

A REQUEST TO THE DIVINE MOTHER

किमकुरुदमुदे मे कर्म वर्णाश्रमाहं
 किमभजत मदंघ्रि किं व्यधादेषको वा ।
 इति निजसमितौ मामीक्षमाणे गिरीशे
 मदनुग इति मातर्गर्ज धीरं शिवाख्ये ॥

Should in his court, the Lord of the Hills (Siva) ask, looking at me : “ Has he discharged his duties in accordance with his caste and status in life ? ” or “ Has he worshipped my feet ? ” “ What has this man done ? ” “ Who indeed is he ? ”, the mother, gently says “ He is my devotee ! ”

BHAGAVADGITA and MYSTICISM

Abhinavagupta's View

By

Dr. K. Krishnamoorthy

Commentaries and expositions of the Gītā are a legion. Most of the ancient ones are those written by the followers of the Vedic tradition ; while the bulk of the modern ones are written from different standpoints such as text-critical scholarship, socio-political philosophy, and theistic religion. Almost every generation in India has seen some new contribution to Gītā studies in the regional languages. And perhaps there is no language, Indian or foreign, which does not have a translation of the Gītā. Thus we have today a vast library on this small text and a plethora of doctrines which cause nothing but confusion and bewilderment to an ordinary reader.

The Gītā may be an independent epic poem within the voluminous epic Mahābhārata breathing the rasa of 'Bhakti' or devotion and 'śānta' or tranquillity. It may be an authoritative text on ethics, helping one to distinguish the good from the bad ways of behaviour. It may be a study in psychology analysing personality-types. It may be a religious scripture of Hinduism. It may be an amalgam of several strands of philosophical opinion—*Advaita*, *Viśiṣṭādvaita*, *Dvaita* etc. It may embody universal theories of socio-political significance. It may be all these ; but it is basically an expression of mystic and esoteric wisdom according to Abhinavagupta ; and its hidden essence can be fully felt only by one who has come under the grace of a mystic *guru*.

Abhinavagupta was not only a great thinker and literary theorist but also a great votary and philosopher of Kashmir Śaiva mysticism. He lived in Kashmir about 1000 A.D. and produced a number of works of outstanding merit on poetry as well as philosophy. The credit of arriving at a workable synthesis between Śaiva Āgamas or Tantras on the one hand and the Vedantic schools on the other was largely his. He studied under several *gurus* or adepts in mysticism and was universally admired

as a *siddha* or perfect saint during his life-time. Popular legend has it that he walked along with his disciples bodily upto Kailasa through a rock cave in Kashmir, hallowed by his name even today.

Abhinavagupta's commentary on the Gītā (published in the Nirnaya Sagara Press Edn. with Śāṅkarabhāṣya and several other commentaries, 1936, Bombay) is at once very small, concise and illuminating. It is not prolix or voluminous. In fact, it leaves the major portion of the text unexplained. It selects for special comment only a few important verses and these comments are uniformly illuminating as they are based on felt experience on the one hand and the mystic *guru-paramparā* on the other.¹ It is rightly called—'the Revealer of the hidden meaning' (*Gūḍhārthaprakāśaka*) and the earlier commentators are all categorised summarily as "prākṛtas" or ordinary folk.²

1. THE ULTIMATE AIM

The ultimate aim or concern of the Gītā is to expound fully the pathways to *Mokṣa* or Final Emancipation, because that happens to be the main purpose of the Mahābhārata itself, the whole, of which the Gītā is but a part. The speciality of the Gītā lies in its thoroughgoing dedication to that single purpose, unlike the other portions of the Mahābhārata, where treatment of *mokṣa* is only incidental.³

2. TEACHING MEANT FOR WHOM?

The Gītā teaching is not for the wholly ignorant or for the wholly perfected persons. It is designed only for those who have a bit of wisdom as well as ignorance but dogged by doubt as they are unable to come to a clear decision. The Gītā helps

1. Bhattendu-Rāja and Bhutirāja are two *gurus* actually named.

2. तास्वन्यैः प्राकृतैर्व्याख्या कृता यद्यपि भूयसा ।
न्याय्यस्तथाप्युद्यमो मे तद्गूढार्थप्रकाशकः ॥

— Initial verse, 5.

3. यद्यप्यन्यप्रसङ्गेषु मोक्षो नामात्र गीयते ।

तथापि भगवद्गीताः सम्यक् तत्प्राप्तिदायकाः ॥ — op.cit.

them to get over doubt. That is why the Gītā begins with the dilemma of Arjuna on the battle field. The state of perfect bliss is reached when both worldly knowledge and ignorance, good and evil, are transcended.⁴

3. MEANING OF SĀṆKHYA AND YOGA

‘Sāṅkhya’ is perfect knowledge ; ‘yoga’ is perfection in action. Both are identical at the core, as they relate to Brahman. Actions cannot bind one to *samsāra* by themselves ; Bondage is due to the mind behind (with its passions) which prompts the actions. So one binds onself.⁵

4. “PUṢPITĀ VĀK” (II. 42) means the talk of the body as entitled to the reward of heaven by performance of Vedic rites.⁶ This verse cannot be a censure of Vedic ritualism. Were it so, there would be no basis left for deciding *svadharma*.⁷ What is censured is the craving of rewards by performing *karma*.

5. The Yogin is one who is unaffected and extraordinary even when he is engaged in worldly activities.⁸ What is praised in II. 69 (*Yā niśā ...*) is the spirit of the yogin as distinct from the spirit of the layman though both perform action. The yogin need not starve the senses ; he can indulge them when he

4. विद्याविद्योभयाघातसंघट्टविवशीकृतः ।

युक्त्या द्वयमपि त्यक्त्वा निर्विवेको भवेन्मुनिः ॥

— op. cit. end of Ch. I

5. न हि कर्माणि स्वयं बध्नन्ति जडत्वात् । अतः स्वयमात्मा कर्मभि-
र्वासनात्मकैरात्मानं बध्नाति । — under II 39. cf. also.

न क्रियारहितं ज्ञानं न ज्ञानरहिता क्रिया ।

ज्ञानक्रियाविनिष्पन्न आचार्यः पशुपाशहा ॥

— quoted under III 4.

6. वाचं=देहात्मिकाम्, पुष्पितां=स्वर्गफलेन व्याप्ताम् ।

— Loc. cit.

7. यदि तु वेददूषणपरमेतदभविष्यत् प्रकृतं युद्धकरणं व्यघटिष्यत्
वेदादन्यस्य स्वधर्मनिश्चायकत्वाभावात् । — under II 45.

8. योगी च सर्वव्यवहारान्कुर्वाणोऽपि लोकोत्तरः । — under II 69.

is out of the 'samādhi' or trance. Depending on the selfish or unselfish spirit, the actions became binding or releasing. Attachment is *samsāra*; detachment is release, Passions cannot ruffle one who has tasted the Absolute bliss.⁹

6. THE KARMA-AKARMA DILEMMA : It gets itself solved by identifying oneself in spirit with the worshippers though one is not actually worshipping God any time himself.¹⁰ This is the tradition of *gurus* like Somānanda and Vasiṣṭha.

7. THE CENTRAL TEACHING OF THE GĪTĀ—is contained in verses IV. 24 and the following (Brahmārpaṇam.... etc.). Brahman cannot be realized without the grace of a *guru*. Until that time it would be like a painting in the sky.¹¹ Experience is beyond words.

8. In IV. 34 is the Lord suggesting that Arjuna should seek help from other *jñānins*? 'No' says Abhinavagupta. One's own enlightened senses are metaphorically implied here as per the dictum "Yoga itself is the teacher of Yoga".¹² Its essence is an attitude of "Samatva" or universal equality. This attitude itself is enough to vouchsafe 'mokṣa'.

9. The gist of the Sixth chapter is that mere *karmayoga* is of no avail if it is not accompanied by devotion to God.¹³

10. VIII. 5-6-7 should not be understood as a mandate that one ought to remember God at the moment of death to

9. परिपूर्णस्य खण्डनाभावान्न क्रोधादय उदयन्ते ।

— under III 43.

10. " पूजनान्नास्ति मे तुष्टिः नास्ति खेदो ह्यपूजनात् ।

पूजकैरविभेदेन सदा पूजेति पूजनम् ॥ " इति सोमानन्दपादाः ।

.... अत एव वसिष्ठपादैरपि पूजकैरविभेद इत्युपदिष्टम् ।

— under IV 18.

11. मुख्यसंप्रदायक्रममन्तरेण नैतन्नभश्चित्रमिव चित्तमुपारोहतीति न वयमुपालम्भनीयाः । — Loc. cit.

12. " योग एव योगस्योपाध्यायः । " — under IV 34.

13. न च निरीश्वरं कर्मयोगमात्रं संसिद्धिदम् । — under IV 46.

reach Him. If he has remembered God throughout his life, naturally he might think of God at the hour of demise also. But actually he might die in a coma too without any awareness. How, where and when one dies is not so important in deciding one's fate after life.¹⁴

11. No kind of devotion or ritual learning or deeds is conducive to the dawning of inner bliss which is the Absolute or supreme state. One must aim at it.¹⁵ It is an ocean of bliss.

12. SPIRITUAL ELIGIBILITY: In ix.32 the Lord openly assures one and all that Women as well as low-born persons are as much eligible to divine grace and *mokṣa* as the so-called higher castes. Here Abhinavagupta forcefully observes that one cannot restrict the infinite mercy of the Lord which flows out to the redress of even beasts and birds in distress as instanced in the story of *Gajendra-mokṣa*. Abhinavagupta ridicules the conventional and orthodox interpreters for denying equal opportunity to all for spiritual fulfilment.¹⁶

13. Absolute bliss is termed *rasāveśa*. It is a deeply felt experience which cannot be had without the grace of a *guru*, and descent of divine grace from above.¹⁷ Hence constant practice is enjoined on the aspirant. Complete self-surrender or *ātma-nivedana* is the teaching of all Śaiva Āgamas.¹⁸

14. तनुं त्यजतु वा काभ्यां श्वपचस्य गृहेऽथवा ।

ज्ञानसंप्राप्तिसमये मुक्तोऽसौ विगतज्वरः ॥

15. वेदान् वेद न वेद शाम्भवपदं दूयेत निर्वेदवान्

स्वर्गार्थी यजमानतां प्रतिजह्जातो यजन् याजकः ।

सर्वाः कर्मरसप्रवाहविसराः संवित्स्रवन्त्योऽखिलाः

स्वात्मानन्दमहाम्बुधिं विदधते नाप्राप्य पूर्णां स्थितिम् ॥

— under IX 25.

16. असत्प्रलापिनः हास्यरसविषयभावमात्मन्यारोपयन्ति....

— Loc. cit.

17. तीव्रतरभगवच्छक्तिपातं चिरतरप्रसादितगुरुचरणानुग्रहं च विना दुर्लभ आवेश इत्यभ्यासः । — under XII 10.

18. पारमेश्वरेषु हि सिद्धान्तशास्त्रेषु आत्मनिवेदनेऽयमेवाभिप्रायः ।

— under XII 11.

14. *Rasāveśa* conditioned by fervent devotion makes one equal to a *guṇātīta* through he is engulfed in 'guṇas' because the ego-sense is lost. This is the sum and substance of Ch. XIV.¹⁹

15. In the eternal Aśvattha (XV. 1-3) the leaves and the upper branches represent the Vedas and the guṇas. They are not to be destroyed. Only its netherworld roots of *karma* deserve destruction.²⁰ Since Ch. XV closes with the words "iti guhyatamaṁ śāstram", its teaching is over at this point. The following chapters are just recapitulatory and incidental. "Daivī sampat" is only another name for perfect knowledge.

16. Self-realisation is like a lion's presence in a cave which drives away to a safe distance the deer and other animals. The mind will not play any pranks near a sage.²¹

17. *Did Arjuna achieve Brahma-consciousness?* An emphatic 'No' is Abhinavagupta's answer. When he says at the end that his delusion is gone and that his memory is revived, he is only hinting that, his duty as a warrior, he will not shirk. Otherwise there would be no battle, and no need for an *Anugītā* later.

Such is the happy reconciliation of *Jñāna*, *Bhakti* and *Karma* effected by Abhinavagupta in his mystic vision of *śivādvaita*. He has also successfully brought a synthesis between the claims of '*bhoga*', '*yoga*' and '*yajña*' as a ritual and '*yajña*' as a spiritual symbol.

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19. लसद्भक्तिरसावेशहीनाहङ्करविभ्रमः ।

स्थितेऽपि गुणसंमर्दे गुणातीतसमो यतः ॥

— under XIV last verse.

20. अधोरूढानि मूलान्यस्य छिन्दादिति । — Loc. cit.

21. See under XVIII 61.

Philosophy for the Common Man

१. अरुन्धतीप्रदर्शनन्यायः

The maxim of the pointing out of the star* Arundhati. The idea here is that of gradual instruction, on the principle of the अध्यारोपापवादन्यायः। Its usage is explained by Sankara in Brahmasutrabhasya 1.1.8., as follows :

यथारुन्धतीं दिदर्शयिषुस्तत्समीपस्थां स्थूलां ताराममुख्यां प्रथममरुन्धतीति
ग्राहयित्वा तां प्रत्यख्याय पश्चादरुन्धतीमेव ग्राहयति तद्वन्नायमात्मेति
ब्रूयात्।

The maxim is sometime styled स्थूलारुन्धतीन्याय and it appears under this name in Nrisimhasaraswati's commentary on section 20 of the Vēdāntasara—that section which gives the views of Chārvakās and others as to the atman.

२. अशोकवनिकान्यायः

The maxim of the grove of Ashoka Trees. Apte says : “Ravana kept Sita in the grove of Asoka trees, but it is not easy to account for his preference of that particular grove to any other one ; so when a man finds several ways of doing a thing, any one of them may be considered as good as another, and the preference of any particular one cannot be accounted for.”

३. अश्मलोष्टन्यायः

The maxim of the stone and clod of earth. Apte, following the Vacaspatyam, explains it thus : “A clod may be considered to be hard when compared with cotton, but is soft as

*Just as one who wishes to show the star Arundhati, first shows a nearer and unimportant star which is bigger as Arundhati, and then withdraws the first statement and shows the Star Arundhati itself, so also, one says ‘Not this’ in respect of the Atman.

compared with a stone. So a person may be considered to be very important as compared with his inferiors, but sinks into insignificance when compared with his betters”.

Taranatha adds that when it is intended to indicate that there is very little difference between two things or persons compared, the kindred maxim पाषाणेष्टकन्याय is used. This is referred to in Brahmasutrabhashya 3.3.6. as the अश्म लोष्ट निदर्शन and it seems to remind one of the Biblical saying “Whosoever shall fall upon that stone shall be broken ; but on whomsoever it shall fall, it will grind him to powder.

४. अस्त्रमस्त्रेण शाम्यति

A weapon is silenced by a weapon. Perhaps analogous to the saying “Diamond cuts diamond,” or “Set a thief to catch a thief”.

The Nitisara says :

विषं विषेण व्यथते, वज्रं वज्रेण भिद्यते ।
गजेन्द्रो दृष्टसारेण गजेन्द्रेणैव बध्यते ॥

A PHILOSOPHER'S APOLOGY

रूपं रूपविवर्जितस्य भवतो ध्यानेन यत्कल्पितं
स्तुत्याऽनिर्वचनीयताऽखिलगुरो दूरीकृता यन्मया ।
व्यापित्वं च निराकृतं भगवतो यत्तीर्थयात्रादिना
क्षन्तव्यं जगदीश तद्विकलता दोषत्रयं मत्कृतम् ॥

I have created a form for the formless,
Lord, through contemplation ;
By panegyric hymns, Lord of the Universe,
I have derogated your verbal inexplicability ;
I have discarded your all-pervasiveness
by proceeding to sacred spots to seek you
These three faults, that I have committed
Through infirmity, pardon, Ruler of the worlds.

SANKARA ON BUDDHISTIC METAPHYSICS

By

Prof. S. S. Raghavachar

The message of the Buddha is accorded great veneration in India at the present time. It is praised for its rationalism, its freedom from superstition and ritualism and its exalted ethics of universal compassion. There is repeated expression of regret over its disappearance in medieval India and a jubilant hope is entertained over the prospects of its revival in the land of its origin. The time-honoured belief that the forms of thought that superseded it have incorporated into themselves all the elements of lasting value in it is not given due recognition. The humanistic ethics and the dissolution of the rigid caste order have undoubtedly passed into the main stream of the Bhakti movement. The specific symbolism and ritualism of medieval Buddhism is not considered as its main attraction by the revivalists. The strictly metaphysical element, the intellectual core of Buddhism is what seems to exercise fascination. The classical Hindu thought attacked precisely this philosophical part of Buddhism. In anything like an honest and systematic effort at the re-affirmation of Buddhist philosophy, a serious examination of the criticism of Buddhist philosophy by the thinkers like Kumarila, Sankara and Vachaspati is called for. One of two conclusions is possible. It may be established that the Hindu philosophers misunderstood the principles of Buddhist thought or that their criticism is faulty and irrational. If this critical labour of answering the Hindu refutation of Buddhism is not discharged properly the movement of Buddhistic revival would lack intellectual substance whatever may be its sentimental exuberance. The first stage in the performance of this essential task is to formulate precisely the lines of refutation to be countered. Sankara is an outstanding representative of the Vedanta critics of Buddhism. In the present essay his criticism of Buddhism is sought to be briefly restated. His adverse reflections on Buddhistic philosophy are scattered in many of his works. Something like a clear and comprehensive criticism is given in his commentary on Brihadaranyaka. But the fullest

examination is conducted in his Sutra Bhashya where a special section is devoted to the examination of the non-vedantic schools of thought. The following is an attempt to restate his fundamental criticisms, as formulated in Sutra Bhashya. In the opening sentences Sankara designates Buddhism as the 'Sarva vainasika' schools, as one that propounds complete annihilation. The designation might imply an evaluation of the Buddhistic ontology as well as axiology. He notes that there are three principal schools of Buddhism. The first school comprising of Vaibhashika and Sutrantika is really constitutive of one inclusive trend and is called 'Sarvasti vada'. The term signifies realism. Acceptance of the reality of 'all' really connotes the acceptance of the reality of the external objective world. The name distinguishes the school from the subjectivist school which denies the reality of the objective world. The second school admits the sole reality of 'Vijnana' or consciousness. This is pure subjectivism. The third school asserts that all, the subjective world as well as the objective, is 'Sunya'. The term 'Sunya' has engendered diverse interpretations of late. For Sankara it signifies the anti-thesis of 'Astitwa' or being and his criticism confirms that he understood it in the nihilistic and not in the transcendentalist sense.

It may be said at the outset that Sankara's criticism of Sarvastivada is elaborate and applies to both Vaibhashika and Sautrantika schools which are identical ontologically whatever their differences in epistemology and his analysis and refutation of Vijnanavada is also thorough. Only Sunyavada he considers as not worthy of the labour of refutation and offers only one fundamental argument against it.

Sarvastivada

This school admits the psychical and physical worlds. It regards the physical world as constituted of the four elements, earth, water, fire and air. The atoms of these elements with their distinctive properties combine into aggregates and they form the outer physical universe. Analogously the subjective and psychical world is also an aggregate composed of five factors called the Skandhas. They are form (rupa), consciousness (vijnana), feeling of pleasure and pain (vedana), conception (samjna), and the passions (Sanskara). It is easy to see that the

factors comprise of the body, mind and the three aspects of the mind, feeling, cognition and volition. This psychical aggregate constitutes personality.

After this reference to the central contention of the Sarvastivāda that both the subject and object in the universe are of the nature of aggregates or compounds with no central abiding core of unitary being, Sankara proceeds to frame his criticism.

I

This first charge is taken over from his argument against the previously examined accounts of cosmic causation. He urges that the aggregation of elements whether subjective or objective need a controlling cosmic intelligence. The non-postulation of such a principle renders the contingent origination of aggregates inexplicable. If the non-conscious elements are responsible for the process, the process must be unoriginated and ever-lasting. If it has a beginning only a self-conscious spirit must in its freedom initiate it. All the consciousness that is part of the actual world is admitted to be an effect and hence could not initiate the process of causation. The causal nexus is not conceived as an abiding system transcending the particular formation. The constitutive factors being regarded as persisting particulars are incapable of action for action requires the persistence of the agent. Thus the aggregation of the component factors fundamental to the view is definitely unaccountable. The principle of the argument is simple. Creative activity and causation are the functions of spirit. Nothing unconscious can by itself be creative. Buddhism along with all schools of materialism seems to attribute causal efficiency to what is non-spiritual. This tendency is due to the neglect to analyse the implications of causation. Either causation is a subjective illusion or there is a spiritual principle in nature manifesting itself through the cosmic order inclusive of causation. The principle of causation is a demand of the reasoning intellect and to the extent to which we admit causation to be objective and real, we must admit the objectivity of a cosmic intelligence.

II

Sankara represents the Sarvastivādin as re-affirming his position. He is made to contend that no abiding spirit is needed

to function through cosmic causation. The world process is a flux. It proceeds from stage to stage. If we take a total perspective we find it to be a clinical process. Ignorance generates passions, passions generate consciousness. Consciousness generates names and forms. They bring about the senses. Hence follow sense-contacts. The contacts generate sensations. They lead to craving. Craving leads to effort. Effort leads to being. Being brings about birth, old age, death, sorrow, grief, misery and mental agony. The number of the items of the series or their definition is not of importance. We have here a chain of life-phases and it is a process that cyclically perpetuates itself. As the basis of this life-flux the aggregation of elements is to be postulated.

Sankara pronounces this restatement as ineffective in meeting the criticism. This progression of states may account for the emergence of the varied conditions of the life-cycle. But it does not account for the basic aggregation of elements in the subjective and objective spheres. It has been argued that the combination of elements is necessary for this life-flux and hence must be postulated. While the necessity for postulating the combination may be accepted, there is still the need to explain how this combination is brought about. The ground of the possibility of combination must be explained, whatever the need for the combination in a particular account of the life-cycle. The combination of atoms to produce the cosmic structure, even on the supposition of their permanence and the existence of supporting individual selves, has been demonstrated to be impossible in the refutation of Vaiseshika theory. In the present theory which admits no supporting selves and conceives of atoms as perishing the combination is impossible *a fortiori*. Is the life-cycle itself the ground of the combination? Then it could not be based on that combination as supposed. If it is held that the aggregates produce other aggregates, the life-cycle beginning with ignorance falls within these aggregates and this continuous series of aggregates is what forms the cosmos, further clarification is called for. Does an aggregate produce its own kind or does it produce simply another aggregate of some kind? On the first alternative transmigration of individual, from one species to another as admitted by the schools is ruled out. On

the second interpretation the aggregate of one kind must produce in its place an aggregate of another kind and then another aggregate must come about with no law of sequence or regularity of succession. Either transmigration is impossible or in the same life unpredictable succession. Either transmigration is impossible or in the same life unpredictable succession of different life-possibilities must occur.

III

Further the combination of the basic elements cannot be the cause of either worldly experience of pleasure or emancipation. Both these processes are possible only for a self which lives continuously from the stage of aspiration to that of fulfilment. If a persistent aspirant is not admitted neither secular enjoyment nor the religious ideal of emancipation is conceivable.

Continuity of personality between the phase of felt need and that of achieved satisfaction is necessary for any process of self-fulfilment.

IV

The causal series starting from ignorance was admitted as possible and the impossibility of accounting for the necessary combination of elements was demonstrated. Now that provisional admission is withdrawn. Causation cannot be consistently explained by the Buddhistic philosophers of Sarvastivada. The units constituting the causal series are taken as momentary, as perishing particulars. As the effect arises, the cause perishes. With this hypothesis forming the pivot of the school it is impossible to combine the assertion of causal connection. What perishes in the previous moment cannot produce what arises in the next moment. What is annihilated already cannot discharge the causal function. If it exists while being productive of the new factor it cannot be conceived as momentary. It must be before causing the new and must be while causing it. It may be urged that the existing of the cause is itself the causal function and that no distinction between being and operation is to be made. Even then the effect must bear within itself the character of the cause. In other words the cause must persist as embodied in the effect. That would militate against momentariness. If the effect does not incorporate into itself

the cause, as there is no necessary continuity between cause and effect, any effect can arise from any cause. Further how to conceive of origination and destruction? Are they the essential being of things? If they were the words 'origination and destruction', would be synonymous with the names of things. If they are qualifications of things, features making a difference to the essential being of things, then that being running through the states of origination, continuance and destruction would transcend all of them and would not be a perishing and momentary entity. If the entity is different from them it would be something not affected by them and so permanent. If by origin and end, only appearance and disappearance of things to consciousness are meant they would be subjective and the object of consciousness would be originless and endless. Thus causal connection between factors conceived as momentary is utterly unthinkable. If, on the other hand, causation is not admitted, the conception of life as a series of causally determining phases would have to be given up. How the Buddhist could speak of the causal nexus and at the same time deny all permanence is really incomprehensible.

V

Three forms of non-being are allowed as permanent while all else is asserted to be momentary. They are natural destruction, destruction voluntarily effected and Ākāśa. The contention is that these three are not temporal and are not positive in character. Only what is of the nature of non-existence can be non-temporal. All that is positive, is momentary. Now the two forms of destruction are by no means negative in nature. Everything that ends, ends into something that is positive in nature. The entity that is supposed to be annihilated, first transforms itself into some other form of being. There is no mere annihilation as such. What is ended is recognized as continuing in existence in what succeeds the ending of the entity. The factor that emerges out of every destruction, contains in a new form the substance destroyed. In some cases this phenomenon of the survival of what is destroyed is obvious. In other cases it has to be construed on the analogy of obvious cases. Neither the series, nor the units composing the series is ever subject to

total annihilation. Further Ākāśa or space is no mere emptiness. Space as such is not emptiness. Parts of space may be so. Thus the states of being filled or empty are determinations of space and not constitutive of space. In Buddhistic scriptures themselves the positive character of space as the locus of other elements is recognized. Thus the three categories are not negative in character. The temporal or non-temporal characters of sheer non-entities cannot be spoken of. They must be positively constituted substances to bear the properties ascribed.

VI

Now the Buddhists affirm the momentariness of all existence. This doctrine is contrary to the fact of memory which establishes the continuity of the remembering consciousness. With regard to an external object, it is possible that recognition and the consequent affirmation of its continuity may just be due to similarity of two objects. But even that mistaking of similarity for sameness needs an identical observer. The explanation breaks down when applied to consciousness cognisant of its persistence. The mistaking of similarity for sameness presupposes the sameness of the observing consciousness.

VII

The discussion of causation is taken up again. In the first place, if the cause perishes before producing the effect, its non-being must be held the cause. Non-being cannot have any causal power. Non-being of anything cannot give rise to the being of a specific entity. It must be the non-being of the so-called cause that could do so. This would amount to making distinctions within non-being, thereby converting it into a form of being. If any entity could arise from non-being, there is no causation. Causation precisely means that an effect springs from a specific entity and not from nothing. When the cause produces its effect, some elements of its being may be lost, it may lose its former state and its residual nature gets re-embodied in the effect. What disappears in the cause in the course of its production of effect is not the cause. What continues of the cause in the effect is the real cause. This disposes of the Buddhist argument that unless the cause is destroyed the effect is not produced.

What perishes of the cause is not constitutive of its causal nature and that element in the cause which survives in the effect is the cause. The Buddhist does not see the contradiction between his doctrine of the causation of the world by certain ultimate elements and his contention that effects originate from the cessation of causes.

VIII

The ethical consequence of the virtual denial of causation is deduced. The basis of moral progress to the attainment of the end through the employment of means implies the reality of the causal process. In fact causation as an ontological principle is the basis for the conception of ends secular and spiritual as realizable through the utilization of appropriate means and methods. Elimination of causation necessarily involves the abandonment of the pursuit of ends through the required means. The cessation of the causal series beginning with ignorance is taken as the highest ideal of life. Is this ideal to be achieved through enlightenment? Or does it happen by itself independent of all effort on our part? The first alternative would militate against the denial of causation and the view that non-existence originates existence. The latter alternative would render the Buddhist teaching of Marga or the path to Nirvana futile and meaningless.

The foregoing constitute Sankara's chief arguments against Sarvastivada. They may be summed up in a few propositions.

(1) The initial combination of basic elements constituting the universe without a cosmic intelligence is impossible.

(2) The idea of momentariness of entities rules out all possibility of causal connection.

(3) Consequently all moral effort is rendered impossible.

(4) Destruction and space are not negative categories.

(5) Facts of memory and recognition imply the non-temporality of spirit.

VIJNANA VĀDA

Sankara prefaces his criticism of Vijñānavāda with a brief but solid statement of that theory. Buddha really aimed at subjectivism. But seeing the realistic predilection of some of his

disciples, he preached Sarvastivada to them with a view to educate them gradually to the final truth. The ultimate principle is consciousness. All distinctions like the knower, the known and the knowing and the practical distinctions of end and means are formations within the matrix of consciousness. Even when external objects are admitted, all theoretical and practical functions of consciousness need their representation within consciousness as a basis for all reactions to them. The world as it is for consciousness is the world in which we live. To postulate a world independent of consciousness is superfluous. In support of this doctrine many arguments are advanced.

What exactly is the external object? Do we mean by it the atoms composing the object, the ultimate physical units of existence? We are not conscious of these constituents of objects. They are not facts of experience. They are entities, inferentially constructed to account for actual phenomena. There is every possibility of these inferential constructions being fallacious. Is the external object, then, the grouping of these into some larger compound? There are fresh difficulties. What exactly is the relation between the components to form a clear conception of this relation. Neither perfect identity nor perfect difference between the two is understandable. Nothing is seen in the compound falling outside the components and the components individually or collectively do not exhaust the compound. The relation is indeed a riddle and hence is a proof of the unreality of the object. The same inexplicability extends to the relation between the universal and individual.

The object cannot affect consciousness and cannot give rise to specific cognitions unless the object is represented by consciousness itself to itself. All perception is representative perception. All apprehension is the apprehension of a mental counterpart of an object. The object may be supposed to cause consciousness to represent the object to itself and the actual knowing is the knowing of this representation. Now if this theory of knowledge is admitted and apprehension is of a psychical image of an object, there seems to be no necessity to postulate the external object. The mind is confined to images and copies constituted by itself. As such there is no possibility of knowing the external object and there is no necessity for

postulating it. Further, we know no object unrelated to the subject and no subject unrelated to some object. This mutual relativity is a proof of the fundamental unity of the subject and object. The intimacy of mutual implication is such that there is nothing to prevent the conclusion that the subject and object are finally one. We are familiar with forms of consciousness which are universally admitted to be without external objects. Dreams, hallucinations and illusion supply us ample examples of experience where the subject apprehends objects purely subjective in origin and nature. On the same principle the realm of experience must be idealistically explained. What is true of some forms of experience must be true of all. Multiplicity of explanations for essentially similar facts is illogical. Principles should not be multiplied beyond necessity and uniformity of interpretation is the only logical course. It may be asked as to how we explain diversity of apprehensions if there is no diversity of objects. The explanation that consciousness is a storehouse of limitless psychical dispositions and traces and that diversity of traces causes diversity of presentations fully meets the situation. Consciousness is no passive spectator. It is dynamic. It has a rich possibility of endless presentations.

Experience of diversity is nothing but an unfoldment of this intrinsic potentiality of consciousness. It is a spectator of the endless diversities of presentation it itself engenders. There is nothing impossible in the process. Dreams are daily illustrations of the subject itself supplying itself with an endless procession of objective presentations within itself. Subjectivism can quite adequately deal with the fact of multiplicity within experience.

After thus presenting the Purvapaksha Sankara begins the counter-attack.

In the first place, facts of experience must be squarely and fairly admitted. There is no reason in disowning plain and self-evident facts. Knowledge is of varied objects. The consciousness of objects itself presents them as independent of itself. The mode of experience itself claims the objectivity of facts experienced. It is for this reason that even the subjectivist holds that internal facts are cognized *as if they are external*. The very manner of the subjectivist statement betrays him. Externality

is a fact of experience. Hence the Vijñānavādin cannot boldly assert the subjectivity of objects. He has to concede that the subjective presentation poses in experience as objective. If the external object was a pure unreality, not given to experience in any way, there is no reason to regard the subjective phenomena as appearing objective. Nothing can be mistaken for the non-existent. Externality is not non-existent if presentations are mistaken for external objects. Thus the external world is an actuality for experience.

It may be contended that since the external object is impossible or inconceivable it has been denied. The reasoning here is wrong. Possibility and impossibility are determined by knowledge. Facts ascertained by strict ways of knowing cannot be explained away on grounds of some preconceived notion of possibility. Whatever is presented by any veridical source of knowledge is a definite possibility. Whatever is unknowable through any such source is impossible. Objects presented as external and real by universally recognized modes of knowledge cannot be quibbled away by any imaginary logic of possibility. Whether the object is different or non-different from the atoms may be indeterminable. But that cannot abolish the indubitable knowledge of external object. If consciousness represents to itself objects, that fact of representation cannot nullify what is represented. The experience of things unsullied by false theory presents them as existing independent of their being experienced. The mutual and concomitant relationship of object and cognition must be construed as indicative of their relationship as means and end and not of their identity.

The knowing and the object known can never be identical. Knowledge is common to all cases of knowledge while the objects known vary from case to case. The object may be the same but the manner of the consciousness directed towards it may vary. This divergence between knowledge and objects in the matter of being one or many proves their mutual difference. Further, consciousness itself is conceived as constituting a process and a flux consisting of perishing acts of consciousness. One act of consciousness perishes before another emerges into being. Therefore, no comprehensive description of the stream of consciousness as a whole, as developed by Vijñānavāda, is tenable.

There is no co-existence of the apprehending and apprehended consciousness. Each act cognizes itself and passes away. There is no possibility of developing a total perspective as there is no abiding and all-inclusive principle underlying consciousness.

While experience presents experiencing and objects of experience, why is it that the experiencing consciousness is admitted and objects are declared unreal? The reason adduced is that consciousness is self-cognized while the objects are not so and as such the claim to reality of the former is irresistible. This is a doubly contradictory statement. Consciousness cannot cognize itself just as fire cannot burn itself and the well-established fact of objects being cognized by consciousness transcending them is contradicted.

It may be objected that if consciousness is to be illumined and cognized by another principle, that latter principle also would require another principle to cognize it and that if consciousness and the principle that cognizes it are both of the nature of knowledge, one cannot be the cognizer and the other the object of cognition. Both the objections are untenable. In the first place, the witness of consciousness, just because it cognizes consciousness does not require another principle to cognize it. The witness is self-luminous and cannot be negated and as such no cognition of it is required. Secondly the witness and the functions of consciousness it witnesses are different in nature, one being the knower and the other known. Therefore, they are not of the same nature to preclude the possibility of the first being the cognizer and the other the cognized. If consciousness is independent of any cognizer and manifests by itself, it only means that it is unknowable and unrelated to any cognizing principle. Thus it becomes a purely imaginary entity. If it is urged that consciousness is of the nature of pure experience and that its being unknown and knower-less is an admitted implication, the actual difficulty remains unsolved. Light, though luminous, shines as illumined by the inner knower, different from and operating through the eye. In the same way, whatever be the luminosity of consciousness in relation to objects, it itself must be cognized by another knowing principle. Consciousness rendering objects known, being itself a determinate process conditioned by the influence of objects, does require to be

apprehended by another transcendent spiritual principle. It is characterized by the attributes of the known.

The Vijnanavadin may contend that we, who uphold the self-evident character of the transcendent knower, are simply accepting his own position that consciousness is self-knowing with just a little modification of terminology. The fact is not so. Consciousness for Vijnanavada is a flux, composite within itself and has empirical determinations characteristic of the objective. The transcendent self of the Vedantin is timeless, one, and indeterminate and is divested of all the characteristics of the objective. There is every meaning in its being self-evident while the consciousness functioning in relation to empirical apprehension of objects is, by its very nature, objective requiring a transcendent subject to be apprehended. The consciousness whose reality Vijnanavada asserts is not subjective enough to be really self-evident. The subject of Vijnanavada is not completely freed from the taint of the objective and hence it needs a subject transcending it to illumine or know it. Thus Buddhist subjectivism has a two-fold limitation. *It does not succeed in reducing the objects of consciousness to consciousness.* By its empiricist description of consciousness, *it annuls the latter's subjectivity and necessitates the postulate of a transcendent self.*

The phenomena of dreams and hallucination are not very helpful for establishing the subjectivity of waking experience. There is a radical difference. Dreams are subject to sublation or contradiction by waking experience. But the latter does not suffer any such subsequent cancellation. In the face of this fundamental distinction, mere similarity between the two, on the ground that both are experiences, cannot prove the illusoriness of the world of waking consciousness. Argument from analogy discloses a logical weakness. As it is impossible to prove directly the unreality of objects experienced in the waking state, the analogy of dream is pressed into service. Analogy cannot alter the essential nature of things. The radical superiority of waking experience on the ground of its freedom from contradiction cannot be nullified by mere analogy.

The power of consciousness to throw forth diversity of presentation within itself uninfluenced by any objective factor needs demonstration. Experience of objects leaves traces behind

in the mind and these traces may reproduce the originating experiences under certain conditions. If there are no objects to deposit these traces of their experiences in the mind, how there come to be traces in the mind is ununderstandable.

The postulate of the unoriginated existence of traces in the mind is a desperate remedy and throws no light on the issue. Ordinary experience suggests no case of a trace in the mind not being caused by an originating experience. We have cases of experience of previously unknown entities not arising from any antecedent trace and we have no case of a trace of experience not resulting from an experience. By trace we mean some impression of experience subsisting in the mind. Subsistence of impressions needs an entity to subsist in. Now in the theory under discussion no such entity capable of sustaining the impressions and dispositions is admitted.

It is true that a phase of consciousness termed 'Alaya-Vijnana' meaning 'abode-consciousness' is posited. But this is also described as perishing and therefore cannot be the locus of impressions. If this Alaya-Vijnana is regarded as abiding, it can be the locus of impressions. To regard it so amounts to an abandonment of the original dogma of the school ascertaining universal momentariness. All the criticism applicable to Sarvastivada in connection with this dogma apply with the same force to Vijnanavada, as it too subscribes to the dogma of momentariness.

Thus these two branches of Buddhism, Sarvastivada and Vijnanavada, stand refuted.

The third branch, namely, Sunyavada is so thoroughly opposed to all experience and reason that there is no purpose in refuting it. This is Sankara's verdict on the school. He advances only one argument. All negation must be significant. Denial must be based on affirmation. Denial of all existence without affirming some entity as genuinely real is self-destructive. To the extent to which Sunyavada is pure nihilism, it is powerless to repudiate the realism of common consciousness. Effective negation must be more than pure negation.

Sankara concludes his criticism with a general historical reflection. In whatever direction we may formulate the doctrines of Buddhist philosophy, on examination it breaks

down hopelessly. The weakness is inherent to the very foundations of the system and therefore no particular formulation is responsible for its indefensible character. Liability to mutually conflicting interpretations is no credit to a prophet. The principles that the Buddha propounded are supposed to authenticate all the schools of Buddhist thought which are mutually inconsistent. Such an equivocal prophet cannot furnish guidance to humanity. This, in substance, is Sankara's estimate of Buddhist metaphysics.

PRAYERS BY THE POETS

मिक्षुः क्वास्ति बलेर्मखे पशुपतिः किं नास्त्यसौ गोकुले
 मुग्धे पन्नगभूषणः स हि सदा शेते च तस्योपरि ।
 आर्ये मुञ्च विषादमाशु कमले नाहं प्रकृत्या चला
 चेत्यं वै गिरिजासमुद्रतनयासंभाषणं पातु वः ॥

Lakshmi : Where is this mendicant ?

Parvati : He is in the sacrificial hall of King Bali.

Lakshmi : The Lord of Beasts ?

Parvati : Is he not in Gokula ?

Lakshmi : Innocent one, (I ask about) the one who has the serpent for ornament.

Parvati : Dear, does he not lie on it ?

Lakshmi : Noble one, give up that poison eater.

Parvati : Kamala, I am not fickle like you.*

May this dialogue of Parvati and Lakshmi protect you.

* A veiled reference to the instability of wealth.

Book Reviews

1. *Title*—Vedic Metaphysics

Author—Jagadguru Swami Sri Bharati Krishna Tirthaji Maharaja.

Publishers—Motilal Banarasidas, Delhi

Price—Rs. 6/-

For the first time in the history of India, in 1958, a Sankaracarya visited West. The author, His Holiness Jagadguru Sankaracarya Sri Bharati Krsna Tirtha of Puri, went to America at the invitation of the Self Realisation Fellowship, Los Angeles, to spread the message of Vedanta. This book is a compilation of some of his discourses delivered there.

These discourses by a saint-yogi and master of ancient Indian scriptures, also well-versed in modern sciences, give the essentials of Vedanta. They combine authenticity of thought with simplicity of language. Being couched in the contemporary idiom they will be found to be particularly suited to the modern mind. Though addressed to American audiences, the discourses carry a message of eternal truth and of universal application. The steps of spiritual inquiry and the paths of God-realisation outlined in them will be of immense practical use to the readers in their quest for the Supreme.

The lectures cover a vast field and include such subjects as world peace, spiritual enquiry, light from ancient India, the role of Indians abroad, Bhakti yoga and the Divine Mother, Vedic Metaphysics and Advaita, and an interesting article which stands by itself on Vedic Mathematics which created a great sensation in the United States.

The discussions reveal great learning as well as spiritual experience and they are refreshingly modern in their approach and in fact create a proper synthesis between the old and the new. Talking about toleration, he holds up the example of India and says: "Students of history will remember that when the Parsis, persecuted in their own native land, Iran, went in search of shelter and freedom to worship their God according to their conscience, they went in search of shelter here and there and everywhere and found none anywhere and at last came to the western coast of Bombay State (now reorganised as Gujarat and Maharashtra states) in the Republic of India. Raja Yadava who was the ruler of that part of India at that time came forward to help them. He not merely helped them to find accommodation and a living for themselves, but loaded them with material riches and prosperity of every kind. So even to the present day, in India, every year when the Parsis celebrate the new year, they begin all the proceedings whatever they may be with a tribute to the Raja Yadava

of those days who was responsible for making the Parsi community what it is in India today. And it is said, if I may introduce a personal element into it, that Raja Yadava referred the question to the Sankaracharya of those days and was given this advice: Treat the guest at the gate as the Indian law of hospitality lays it down. And Raja Yadava followed that advice and the Parsi community remembers him ever since then.

“Then again, with regard to Christianity itself, you will remember the historical fact that Christ’s religion went into the West in the teeth of very bitter fighting. It was a fight to the finish. Each one says to Christianity and Christianity saying to the others, “It is you or I can survive. Both of us cannot live under the same sun.” It was a fight to the finish. The Greek religion, the Roman religion, the Syrian, the Assyrian, the Babylonian and other religions which came in conflict with Christianity were wiped off the face of the earth. At the present day, there is not a single person who can come forward and say that he is a follower of the Greek religion, the Roman religion, etc. It was hard for Christianity to be accepted into the western world. But in India, you have a gratifying picture. The first Christian colony, that was ever founded in any part of the world is the Christian community of South India. We have the historical precedents and we have the scriptures declaring that this is the line of conduct that will lead to the welfare of individuals as individuals and of society as such.”

Again he emphasizes the need for each person thinking for himself although the guidance of a Guru is of paramount importance in the early stages. Indeed, on this latter point he is very emphatic and quotes the Geetha again and again. “..the process of investigation is described by Sri Kṛṣṇa in the Bhagavad Gita—‘Tad viddhi pranipatena pariprasnena sevaya’ by inquiry, by asking questions. Not merely ‘prasnena’ by inquiring, by asking, but ‘pariprasnena’ by inquiring from every possible standpoint. If in respect of any proposition every thing is alright theoretically but on the side of practical economics, there is difficulty; we cannot brush aside that difficulty and belittle it by saying it is not worth attending to. The person who is in pain knows it.”

An interesting and diversionary subject that he takes up is the position of languages. He says: “The languages have their differences on account of historical causes of a momentary character, transitory character, changing from time to time. Things have been named in a particular fashion by the persons who were using those things. From place to place, even in the same region you find words changing their meaning. I shall just give you a small passage from Chaucer’s Canterbury Tales. The poets of the Anglo-Saxon period, Chaucer and others of the Middle English period, Shakespeare and others wrote in a language different from what we know of as the academical

English of present day orators, writers, and so on. Chaucer writes "The time is come a knave child she beer". This was English, ordinary English of Chaucer's time. I suppose many people would not have been able to follow it. Even people whose mother tongue at present is English would not be able to follow it, for the simple reason that the language has changed considerably from time to time, and the present English has very little in common with the ancient English of Chaucer or Gower and so on. These are the things that we think of. The changes are there. And in this passage that I quoted, there is a mention of a 'knave child'. "Knave" in Chaucer's time meant, "male". "Male Child". Well, at the present day, any person who finds another described as knave will regard him as a scoundrel, a rogue. That is not the case at all. It simply meant "male". How the word "knave" which used to stand for male, has come to mean "rascal", a man of evil character, well, that we cannot now trace. But there must have been historical antecedents, some kind of background which were responsible for these differences in the languages of persons living in different times and different climes and cut off from one another. They speak foreign language, but the foreign tongue is due to the natural causes and there is no inherent conflict between one and another.

This is altogether an interesting and valuable book and should be in the hands of every thinking Indian who desires to keep the traditional values in the light of the modern conditions of life and thought.

—S.Y.K.

2. *Title*—Tibetan Meditation

Author—Prof. S. K. Ramachandra Rao

Publishers—Arnold-Heinemann Publishers (India) Pvt. Ltd.,
New Delhi-16.

Price—Rs. 30

Both Buddhism and Tantra are systems that emphasize meditation as the basic approach for understanding the reality and fulfilling human destiny. When the two systems fused, as they did in Vajrayana which flourished in Tibet, an elaborate thought structure was evolved to facilitate meditational exercises. The present book seeks to reconstruct this thought-structure based on the material gathered from Sanskrit sources, Tibetan manuscripts and oral precepts from the masters of meditation. It is claimed that much of the material included in the book is appearing in print for the first time.

To those interested in the subject of meditation, the book brings out many interesting features. The author rightly points out that the stress in life is due to the harassment of the individual by the environment: and the impact is impersonal, neutral and callous. But the individual cannot ignore the environment. The human mind is so

designed that it becomes increasingly aware of the impact while man is awake. We naturally imagine that world is harassing the individual while the truth is that the stresses are really in ourselves and they are of our own making. We externalise the source of our stress and try to change the environmental factors. Sensitive persons are seeking ways and means of keeping the world pressure at bay. These include religious flights, poetic fancies, alcoholic inebriation, drug ingestion, and artificially induced euphoric states. But these do not help. Meditation is undoubtedly one of the earliest methods that man has devised for eliminating the stress and integrating the individual. Both in India and Tibet this method has been practised with great success.

Tibetan meditation is essentially Indian in its orientation as well as its background. It is said the Indian Sidhas, battered by the severity of religious persecution in Magadha, fled to the Himalayan region. Many Sanskrit texts concerning the Tantra-Yoga were translated into Tibetan language and numerous new treatises were written by Indian Pundits and Sidhas in the Tibetan language and this explains why a large number of Sanskrit works which are not available in India are available in Tibet.

The procedures for meditation in the Vajrayana school of Buddhism closely follow the Indian systems: guidance by a realised Guru, personal disciplines, insulation against environment, one-pointed concentration and the like.

The Tibetan School specially emphasises the "secret preceptors" who can explain practical details on the basis of their own experience and relate them to theoretical formulation in the text. Meditation is described as the removal of the wall that separates this life from the next.

In the teaching of meditation, certain specific gradations are created. The first is called "Thought-transmission". It is a direct communication of mind to mind. The second is "sign-transmission", employing mere signs and gestures without a single spoken word. The third is "transmission which is ear-whispered" and is confined to direct precepts and precludes the teachings that are written down.

As in India, the teacher is recognised as the representative of the entire lineage of teachers that have mastered the method and transmitted the wisdom, and again as in India, the Guru-Yoga culminates in the development of the attitude that the teacher is essentially identical with the self of the pupil.

Notwithstanding the enormous importance attached to the teacher, it is recognised that real help can only come from within. When the mind of the practitioner is ripe, it is believed that the proper teacher arrives prompted by the inexplicable karmic pressure. As in most doctrines, in this cult also there is a belief that each doctrine is jealously guarded by the chosen deities.

There is, however, a departure of some importance in the objective with which meditation is practised, between the Indian systems and the Tibetan. In the preliminary stages, the aspirant undergoes a period of reflection about his good fortunes in being born as a human being, then he indulges in thought concerning misfortunes like disease, infirmities and death, reflecting on the law of Karma and ruminating over the miseries that abound in the world. In the third stage, the aspirant takes a vow to save all beings in the world, which is the central idea in the concept of Bodhicitta, overcome by compassion for the sorrowing humanity. The practitioner is asked to resolve to help them and the thought of enlightenment is justified by this laudable impulse. The thought of enlightenment is further regarded as hidden in the very scope of individual existence and its nature is that of great bliss, *Mahāsukha*. It is looked upon as a mystic union in one's own body of the principles of existence, wisdom and compassion.

The second part of the book deals with the lives of the Tibetan sages who have expounded these doctrines.

The concept of meditation involves two aspects. The first is how to meditate, and the second is why one should meditate. The answer to the first question is given elaborately in Indian as well as Tibetan practice; but the second question is slightly more elusive. The Indian mind is attuned mainly to individual salvation. There is no generation of any social impulse beyond yoga. The Buddhist's approach on the contrary has a strong social bias; they desire to help others in the same way as one has helped one's own self. It is significant that the ultimate realisation is not a mere negation as is often imagined, but is an experience in which bliss is the main, if not the only constituent.

Buddhism score overs other religious systems in India by establishing a vast order of monks.

This book is a valuable addition to the literature on Yoga, and it will help those who are interested in practical involvement with meditation.

—S.Y.K.

3. *Title*—Indian Studies in Philosophy

Author—Ramachandra Pandeya

Publisher—Motilal Banarsidas, Delhi, 1977

Price—Rs. 45/-

The contents of the present volume are presented in two parts. The first part deals mainly with the epistemological issues in Buddhist tradition and the second part discusses in brief the Buddhism as a religion. There is a chapter on Jaina concept of '*Syādvāda*', and there is also a chapter: 'A critique of the Chandian idea of man' at the end of the volume.

As the author 'confesses' in his preface, the material lacks any uniformity in presentation or any order of development—either historical or conceptual. This may leave the reader slightly exasperated, in spite of the scholarly manner in which the matter has been presented and discussed.

The first part of the book mainly addresses itself to the delineation of the epistemology of Buddhism, the central concern of the discussion being the basic relationship between reality and knowledge. The function of knowledge has been elaborately examined by presenting different views, both Buddhist and of other orthodox Indian philosophies, starting with the *Sāṃkhya*, and Nyāya views, viz, *prameya sidhiḥ*, *pramāṇād hi*. During the discussion the views like *parichhedakatā*, *Pramāṇa-samplava*, *ālaya-vijñana*, *pratītya-samutpada*, and *svabhava-pratibandha* get their due attention in high-lighting the difficulties encountered in arriving at the theory of knowledge in Buddhism.

The problem of indescribability has been examined in terms of the logic of *catuskoti*. There is a discussion of the Jaina's concept of *syādvāda*. According to the author the *syādvāda* is only a tool whereby one can confirm the *anekānta-theory* (p. 123).

The difference in the application of indescribability in the *Advaita* system and in *Mādhyaṃika* has been shown to be the possibility of assertion of truth in the former whereas, rejection of propositions being defective in the latter.

The second part of the book attempts to remove some of the popular misconceptions about Buddhist religion like it is a world-negating religion, Buddha is a God in person, and the consequence bhakti doctrines and so on, and it tries to show how Buddhism presents a method by which man comes face to face with ever-present *nirvāṇa*. The critique of the Gandhian idea of man is quite thought-provoking.

It is not very clear as to what the author intends to convey when he observes: 'if we can abandon our too much (!) preoccupation with our tradition and move forward imbibing the spirit of the tradition and combining it with contemporary methodology and idioms and applying it to our contemporary situation, we shall be doing (!) right type of Indian philosophy' (pp. 8-9). One can come across a few such statements throughout the volume, which leaves the reader guessing as to the real import of the statement.

There is no doubt that the students of Buddhism in general, and the students of Indian logic in particular would certainly welcome this profound and scholarly addition to the Indian studies in Philosophy.

—B. S. Satyanarayana

News and Notes

THEIR HOLINESSES AT KIGGA

On 13th November, 1978 (Sunday) Jagadgurus Mahasannidhanam and Sannidhanam started from Sringeri to the village Kigga (Rishyasringapura), at about 10 a.m. They were received by the devotees, disciples, sponsors of the occasion and Brahmins learned in Vedas, at the outskirts of the village and were escorted by them to the Rishyasringeswara Temple with honours.

Abhishekams were performed with Panchamritam amidst chanting of Rudram by the several Vedic scholars and Vidyarthis of the Sringeri Veda Pathashala. After Arati to the Deities, the Jagadgurus blessed all the devotees and thereafter the sacred prasadam was served to one and all.

Later on in the evening, Jagadguru Mahasannidhanam addressed the several devotees and stressed the need to worship the Almighty.

KARTIKA POORNIMA AT SRINGERI

Karthika Poornima was celebrated on Tuesday, 14th Nov. 1978. In the Morning, Panchabrahma Homam was performed in the Yagashala of the Malahanikareswara Temple.

Sri Sannidhanam proceeded to the Malahanikareswara temple and observed the performance of Ranga Pooja to Lord Malahanikareswara and thereafter special Deepa Arati and Ashtavadhana Seva were performed. His Holiness also attended the Ranga Pooja to the presiding Deity Bhavani with special Deepa Arati and Ashtavadhana Seva.

There was a procession of both the Lord Malahanikareswara and Goddess Bhavani in the precincts of the temple. A piece of cloth soaked in oil was worshipped and then lit with fire. This is known as Jwala Toranam in Sanskrit and burning of Parakali in Kannada.

In the august presence of Sri Sannidhanam, Ranga Pooja with special Deepa Arati and Dindi Deeparadhana were performed in Sharadambal's Temple, concluding with Ashtavadhana Seva.

There was a combined floating procession—Teppa Utsavam of Deities Sri Vidyashankara, Sri Sharadambal, Sri Malahanikareswara and Goddess Bhavani on the Tunga River with flood-lit illumination. Then started procession of Malahanikareswara Swami and Goddess Bhavani in the main streets of the town Sringeri duly followed by devotees participating in it. The procession terminated at the Malahanikareswara temple by about 1-30 a.m.

Pandit V. S. RAMACHANDRA SHASTRY

The passing away of Pandit Shri V. S. Ramachandra Shastry leaves a great void in the ranks of Sanskrit scholars of the traditional type. Indeed, it may be said without exaggeration that he cannot be replaced by any one of comparable merit at the present time. He had an astonishing versatility together with depth in practically all the disciplines of Sanskrit, like Vedanta, meemamsa, tharka, vyakarana and the like. He was the last of the Romans—*Ultimus Romanorum*.

Shri V. S. Ramachandra Shastry was born in March 1903 and passed away in December, 1978. He was the son of Mahamahopadhyaya Shri Subramania Shastry, an eminent pandit of his time.

Shri Ramachandra Shastry had the unique honour and privilege of studying the Shastras under Shri Chandrasekhara Bharati Mahaswamigal of Sringeri. He, therefore, imbibed not merely knowledge but a certain spiritual seriousness which enhanced the value of that knowledge and enabled him to translate precepts into practice.

Shri Shastry has had many distinguished students, foremost among them being the present Jagadguru of Sri Sarada Peetam, Sringeri. Several other Matadhipathis have also studied under him. There is scarcely a Sanskrit scholar in Karnataka who has not benefitted by his teaching. He assisted the late Sri Chandrasekhara Bharati Mahaswamigal in editing his commentary on the 'Viveka Choodamani'. He has also edited other works amongst them being Durgachandra Kalastuti with the commentary of Sri Appayya Dikshitar, Gita Bhashya of Abhinava Narasimha Bharati. Works which were under preparation for

editing are : Vartikabharana by Venkateswara Makhi, Bhatta Rahasya of Khanda Deva, Paniniya Siksha with unpublished Bhashya of Bharadwaja Raghava, Sowbhagya Ratnakara, Vyasa Siksha with commentary of Vedanthajata, Matrika Chakra Viveka with commentary and Sri Vidya Ratna Sutra with commentary.

Many honours came his way, such as, VIDYANIDHI conferred by His Holiness the Jagadguru of Sringeri Sankaracharya Math ; PANDITA RAJA conferred by the Maharaja of Cochin ; VADISARDULA conferred by His Holiness the Jagadguru Sankaracharya of Dwaraka Peetha ; VIDYA VACHASPATHI conferred by the All India Sanskrit Sahitya Sammelana ; PANDITA RATNA by His Highness the Maharaja of Mysore ; PANDITA RAJA conferred by Kasi Vidwat Parishad, Varanasi ; MAHAMAHOPADHYAYA conferred by the Akhila Bharatiya Panditha Parishad ; VEDANTA SHRI conferred by the Akhila Bharatiya Panditha Parishad ; Awarded certificate of Honour in Sanskrit by the President of India in 1973 ; DHARMADHIKARI of the Mysore Palace ; VEDA NIDHI by Veda Dharma Paripalana Sabha.

We like to place on record our reverence and admiration for his scholarship and our prayers that his soul may attain the peace which it so richly deserves.

PRAYERS BY THE POETS

सहस्रास्यो नागः प्रभुरपिमतः पञ्चवदनः

षडास्यो हन्त एकस्तनयः इतरो वारणमुखः ।

सदा भैक्ष्यं शश्वत्प्रभवतु कथं वर्तनमिति

श्वसन्त्यां पार्वत्यां जयति शम्भुः स्मितमुखः ॥

Victory unto Lord Siva who smiles at Parvati who heaves heavy sighs at the state of affairs of her family, where the serpent has a thousand mouths, the lord of the house has five mouths, one son has six mouths and the other is elephant-mouthed ; added to this, begging is the family profession ; how then is this family to make a living ?

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